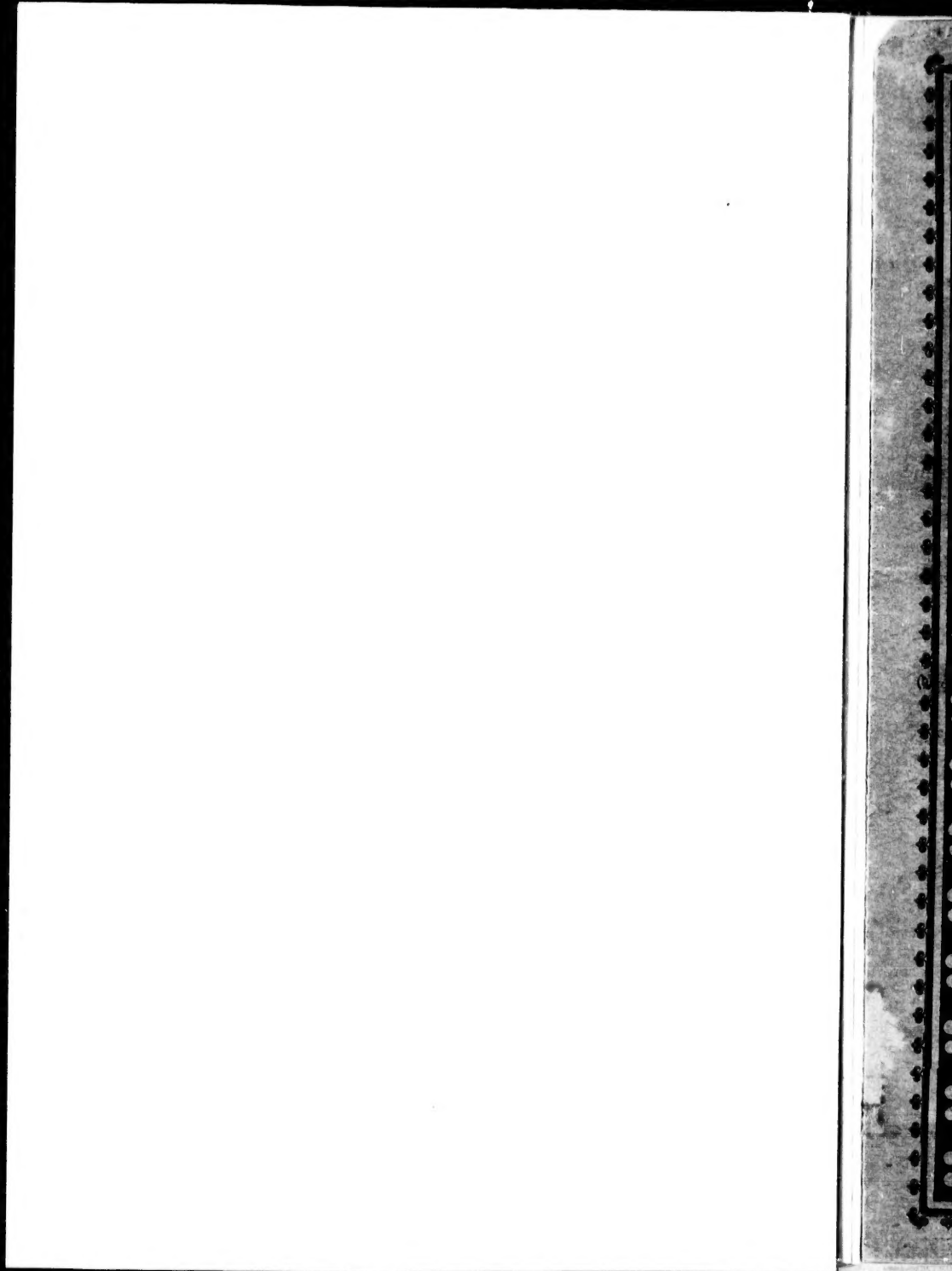
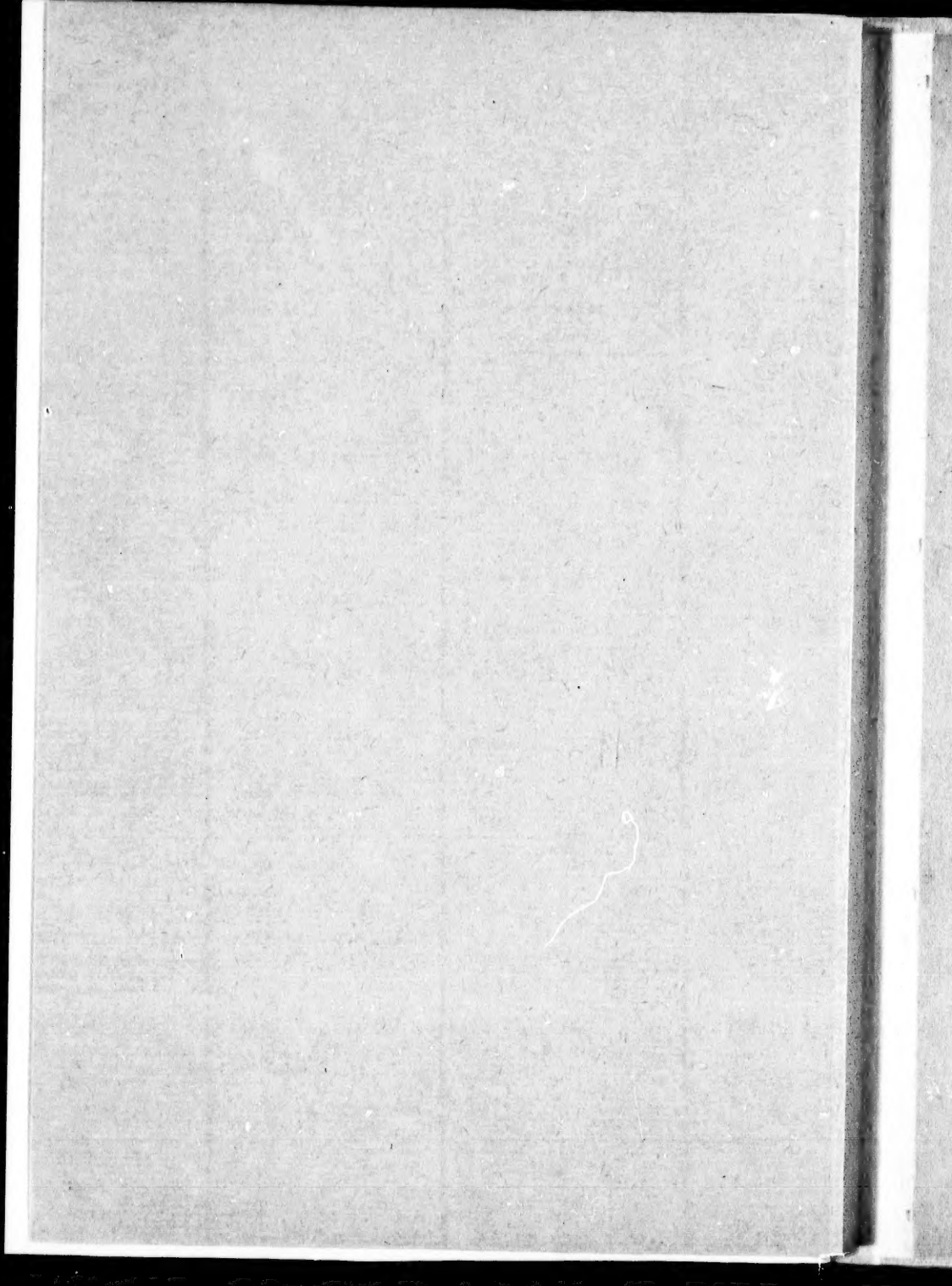




*Marvellous
Discoveries
IN —
Bible Lands*



The Bible Vindicated
BY
MARVELLOUS DISCOVERIES
IN
SCRIPTURE LANDS,

DISCLOSING

*A World of Ancient Buried Treasure Bearing
Direct Testimony to the Truthfulness
of Sacred History;*

ALSO,

*Recovering Forgotten Languages, Restoring Lost Empires to a
place in the Annals of Mankind, and making clear and
easily understood many obscure passages of
the Divine Word.*

*The whole designed to confirm the fact that the Bible is a
Revelation from God to Man, that no Sceptic or
Caviller can gainsay.*

OBTAINED FROM AUTHENTIC SOURCES

*By the author of "The Harvest Home in Palestine, or Israel's
National Thanksgiving Festival and its Signification," etc.*

ST. JOHN, N. B. :
R. A. H. MORROW, 59 GARDEN STREET.
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PREFACE.

This little book is an authentic record of the most important discoveries of modern research in Bible lands, many of which are strange, startling, undreamt of, and bear direct testimony to the truthfulness of Sacred history, beyond all controversy. It has been prepared with great care as to accuracy of statement. In its composition no place is given to anything that has not been fully sustained by undoubted authority. It has been written under the conviction that such a work is needed, and is sent forth with the earnest prayer that the Holy Spirit may use it to strengthen the faith of the Christian in the genuineness of God's Word, remove the doubt of the Sceptic, and encourage all classes of readers to a more diligent study of the Holy Scriptures. "The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the *only* rule to direct us" in the path that leads to eternal life ; and, if this Word is made void by the traditions, misconceptions or scepticism of those who profess to teach its doctrines, there is no *stable* ground on which to rest the hope of our salvation. Although the light of nature in man, and the works of God as they are manifest in nature, declare plainly that there is a God ; yet, it is only His Word and Spirit that can *truly* reveal Him unto us. It is therefore the duty of every man to investigate for himself, as to the truthfulness of the Revelation given by God to man "for the rule of his obedience." This duty is enjoined on us by the Apostolic admonition :

"Prove all things, hold fast that which is good" — Let God be found true, though every man should be a liar.

It is evident that Infidelity, having become more rampant to-day than ever before, and seeking to extinguish the light of Divine Truth, God, in His Providential care of His own Word, is calling forth from secret chambers of the earth, where they have been long concealed, "the stones," and other monumental records of ancient times, to "cry out" in bearing witness to the veracity of His Word which alone is *Truth*, in a manner that cannot be gainsaid.

From the writer's standpoint, none but those given over to a reprobate mind can read the clear and convincing testimonies of these witnesses, as they are recorded in the following pages, and doubt the authenticity of the Holy Scriptures. Many of the memorials of discovery referred to bear such unanswerable testimony to the truthfulness of the Sacred narrative that no candid person can do otherwise than accept the evidence.

To the many authors whose works have been consulted or freely drawn upon in the composition of this book, the writer would hereby acknowledge his indebtedness, and state that due credit is given to each by the use of quotation marks or otherwise.

Assured that God's Word shall, in due time, be accepted by all peoples and nations, this record of ancient testimony to its truth is sent forth with the prayer that it may aid in the bringing about of so desirable an issue.

A. L. O. N. B.

St. John, N. B., September 1899.

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MARVELLOUS DISCOVERIES

— IN —

BIBLE LANDS.

RECORDS of the dim and distant past, numerous and varied, have been recently discovered in Bible lands. Many of these discoveries are truly remarkable, and bear direct testimony to the truth of Sacred story. Some of them throw a flood of light upon hitherto dark and obscure passages in the early history of the human race, and others remove much of the mystery that has shrouded many persons and places. It is cheering to find, in the providence of God, such witnesses coming forth from their hiding places to support the Bible narrative, when it is assailed, as never before, by secular scientists under the guise of Higher Criticism, Modern Science, New Theology, Liberalism, and other popular phrases, and characterized as "cunningly devised fables," and unworthy of rational belief.

The clear and convincing evidence furnished by these ancient memorials, should strengthen the faith of the Christian in the genuineness and Divine authority of the Scriptures, and anew assure him that "holy men of God spake as they were moved by the Holy Ghost."

In reference to this matter, a noted archæologist who is practically acquainted with the decipherment of the recently

discovered monumental records of the olden times, assures us that many of these silent witnesses support the Scripture record beyond all question. His assertion is, that "The discoveries of ancient archæology are ever growing more numerous, more startling and more unexpected, and Oriental archæology declares with ever-increasing distinctness that the history which the higher criticism has demolished is history after all. To the assertion that the sacred books of Israel are the fabrication of an age long subsequent to the events they profess to record, and that the events themselves are legendary and mythical, the Oriental archæology returns an emphatic NO."

Although Christian scholarship has never doubted the authenticity of the Bible story, yet it has ardently longed to catch some historical echoes, however faint, of ancient sacred voices reverberating adown the ages, to add to the realistic effect of Scripture narrative, and thus quicken apprehension of the striking events from which so many centuries separate us. This desire is now, in a great measure, gratified, owing to the fact that of late years scientific research has unearthed

A WORLD OF BURIED TREASURE

which brings us face to face with a hoary antiquity, and enables us to distinctly hear, as it were, a veritable chorus of ancient echoes from the land of Ham, from the shores of Phœnicia, from Canaan, from the valley of the Euphrates, from the home of the Hittites, "from Melchizedek, king of Salem, and from the rock-cliffs of Desert-Sinai."

Owing chiefly to the operations of exploration and excavation societies properly organized, rocks, tombs, monuments, bricks, temple columns, palace walls, clay tablets, pottery, coins, seals, beads, necklaces, obelisks, buried cities, pave-

ment slabs, and other relics of olden times in Eastern lands, recently discovered, have all been made to contribute to the vast fund of antiquarian information previously acquired by the traveller, explorer, philologist, archæologist, and historian.

From some of these sources materials have been collected by which the language, belief, forms of worship, social observances, and political records of Babylon, Nineveh, and other vanished empires of ancient times may be ascertained, and their respective histories fairly reconstructed.

INSCRIBED PAPYRUS ROLLS,

taken from the mummies of long entombed kings, queens, priests, princesses, and other monumental inscriptions in the land of the Pharaohs, have furnished valuable information as to the various dynasties, and the religion, ceremonies and condition of life among the people of that remarkable country—a country which is crowded with relics of remote antiquity, and whose temples, pyramids, tombs, and mounds of ruined cities, speak of an untold grandeur that has long since passed away, but which will always excite the curiosity and command the admiration of the world.

Moving amid such splendour as must have been witnessed in that renowned land by Joseph during the time of his regime therein, it is not surprising that he advised his brethren, when sending them up to Canaan to bring his father down thither, to tell him of all his glory in Egypt and all that they had seen of those wonderful surroundings, which have long since, in fulfilment of Scripture prediction, become "a desolation."

Examining these discovered records of the far distant past as found in the Boulac Museum at Cairo, the Museum

of Antiquity in Berlin, the British Museum, the Museum of Fine Arts in Boston, Museum of the Louvre at Paris, and the other places where they are now stored, we can decipher an epitome of the

HISTORY OF THE ANCIENT WORLD

from the remotest period, and find many of the records in perfect harmony with those of Divine Revelation. And even where the Scripture narrative is silent as to the leading events of the period, or merely mentions them by way of inference, we have in these annals full records of untold value to the Christian historian.

Commencing with the opening chapters of the Bible history which has long stood as the only record of Creation, the Sabbath, Paradise, the Fall, and the Flood, we find that some of the Chaldean and Assyrian clay tablets discovered by Smith, Pinches, Boscawen, and others, give a similar account of these events. Until quite recently it was doubtful whether there was anything in ancient inscriptions corroborative of the Scripture narrative of the Fall, but one of the late discoveries in Babylonia, by Mr. St. Chad Boscawen, has removed the doubt and confirms the Bible record of that event beyond all controversy. Mr. Boscawen's translation of the fragment of the tablet which he found is as follows:

“The great gods, all of them determiners of fate,
They entered, and, death-like, the god Sar filled.
In sin one with the other in compact joins,
The command was established in the garden of the God.
The Asnan (fruit) they ate, they broke in two,
Its stalk they destroyed;
The sweet juice which injures the body.

Great is their sin. Themselves they exalted
To Merodach their Redeemer he (the god Sar) appointed
their fate."

The complete group of these "Creation Tablets" seem to be seven in number, and record

THE SUCCESSIVE ACTS OF CREATION,

composed in the form of an Assyrian epic, the design of which was, according to acknowledged authority, "an attempt to throw together in poetic form the of cosmological doctrines of the chief Assyrian or Babylonian schools and combine them into a connected story."

Although only fragments of some of these tablets have, so far, been discovered, yet enough has been found to show the import of the whole. An authority in the decipherment and translation of these tablet inscriptions states, that "A translation of the fragments we possess will be the best commentary on their contents." The following lines are given by this author, as a correct translation of the opening portion of the first tablet which was discovered by the late Mr. George Smith:—

"When on high the heavens proclaimed not,
(and) earth beneath recorded not a name,
then the abyss of waters was in the beginning their generator,
the chaos of the deep (Tiamat) was she who bore them all.
Their waters were embosomed together, and
the plant was ungathered, the herb (of the field) ungrown.
When the gods had not appeared, any one (of them),
by no name were they recorded; no destiny [had they fixed].
Then were the [great] gods created,
Lakhmu and Lakhamu issued forth [the first.]
until they grew up [and waxed old,]
(when) the gods Sar and Kisar (the upper and lower firmament
were created.

Long were the days [until]
 the gods Anu [Bel and Ea were created;]
 Sar [and Kisar created them]."

At this line the tablet is broken, and the available inscription in order seems to commence on the seventeenth line from the top of the third tablet in the series, and has evidently a reference to our first parents under the temptation of Satan, who is called "the great Serpent." It reads thus :

"The gods have surrounded her (i. e. Tiamat), all of them ;
 Together with those whom ye have created, I (Merodach)
 marched beside her.

When they had armed themselves (?) beside her, they approached Tiamat.

(Merodach), the strong one, the glorious, who desists not
 night or day,

the exciter to battle, was disturbed in heart.

Then they marshalled (their) forces ; they create *darkness* (?).

The mother of Khubur, the creatress of them all,

Multiplied weapons not (known) before ; she produced (?)
 huge snakes

whose teeth were pointed, unsparing was (their) edge.

She filled their bodies with poison like blood.

She clothed with terror the raging vampires.

She uplifted the lightning-flash, on high she launched (it).

She fills them with venöm (?), so that with

their bodies abounded though their breasts bent not.

She stationed the dragon, the great serpent and the god

Lakha [ma],

the great reptile, the deadly beast and the scorpion-man,

the devouring reptiles, the fish-man, and the zodiacal ram,

lifting up the weapons that spare not, fearless of battle.

Strong is her law, not previously repeated.

Thereupon the eleven monsters like him (i. e. Kingu) she
 sent forth.

Among the gods her forces she (launched).

She exalted Kingu (her husband) in the midst; (beside) her
(he was) king.
They marched in front before the army [of Tiamat]."

Further translation of this fragment of the third tablet is impossible owing to its mutilated condition. A fragment which forms another portion of the same tablet is that lately discovered by Mr. Boscawen, the contents of which have been referred to. Another section of the same tablet giving the beginnings of the last fourteen lines has also been recovered by Mr. Pinches, the inscription of which seems to be in harmony with the other portions.

The fourth tablet is in good condition, and contains a lengthy inscription of the same epic, the opening lines of which refer to the "mercy-seat of the mighty" being established, and Merodach, (the Creator) being "glorious among the gods." The closing lines of this tablet read thus :

"The sky is bright (?), the lower earth rejoices (?), and he sets the dwelling of Ea (the Sea-god) opposite the deep. Then Bel measured the circumference (?) of the deep; he established a great building like unto it (called) E-Sarra (the firmament): the great building E-Sarra which he built in the heaven he caused Anu, Bel and Ea to inhabit as their stronghold."

As to the fifth tablet, which describes the Creation of the heavenly bodies and their appointment for signs and seasons, only a portion of the beginning of it has as yet been discovered.

The opening lines of the sixth tablet, much of which has been destroyed, state :

"At that time the gods in their assembly created [the beasts].
They made perfect the mighty [monsters].

They caused the living creatures [of the field] to come forth, the cattle of the field. [the wild beasts] of the field, and the creeping things [of the field].

[They fixed their habitations] for the living creatures of the field.

They distributed [in their dwelling-places] the cattle and the creeping things of the city.

[They made strong] the multitude of creeping things, all the offspring [of the ground]."

The translator of this tablet says, that "the following lines are too mutilated for continuous translation, but we learn from them that 'the seed of Lakhama,' the brood of chaos, was destroyed, and its place taken by the living creatures of the present creation. Among these we may expect man to be finally named; whether or not, however, this was the case we cannot say until the concluding lines of the old Assyrian epic of the creation have been disinterred from the dust-heaps of the past." It is also believed that this sixth tablet also contained an account of the institution of the Sabbath.

By consulting the whole of the available portions of the epic, the most casual reader will be struck with the resemblance to the opening verses of Genesis, leaving no room to doubt that both have reference to the same events.

IN THE CHALDEAN TABLET LEGEND OF THE FLOOD

the resemblances to the Bible narrative of that event are also very remarkable. "The deluge, the ship for saving life, the gathering of the wild beasts of the field, the shutting of the door, the mountain of Nizar, the sending forth a dove and a raven, and finally the rainbow," which are all referred

to, may be easily recognized as being in accord with the story of the flood recorded in Genesis.

The following is the translation of the inscription on one of the baked terracotta tablets found at Nineveh, in the library of Assur-bani-pal, king of Assyria, who reigned some seven hundred years B. C., and which is now in the British Museum :

"The gods Anu, Bel, Ea, and Adar, assembled together in the city Surippak on the Euphrates, decreed a flood, and they bade Khasisadra to build a ship or ark large enough to hold himself, his family, and his servants and cattle. When the ship was ready Khasisadra entered with his possessions, and closed the door, and the floods came and destroyed mankind. The flood lasted six days and seven nights, when the goddess Ishtar having entreated the gods on behalf of mankind, the rain ceased. The ship sailed over the sea towards the land of Nizir, where it remained until the waters abated. After seven days Khasisadra sent forth a dove, but it returned. He next sent forth a swallow, and that also returned ; and lastly he sent forth a raven, which did not come back again. When Khasisadra saw this he sent forth his family and servants from the ark, and upon an altar, set up upon a mountain peak, he offered sacrifices to the gods. The gods accepted the sacrifices, and rejoiced in their sweet-smelling savor ; they clustered about them like flies." The "bow of Anu" (the sky-god) is also mentioned. This Assyrian account of the Flood is told to the mythical hero, Gilgamesh by Khasisadra the sage."

Other similar inccriptions to this tablet refer to the Tower of Babel, and the confusion of tongues ; and when the Chaldean traditions records are all discovered it will doubtless be ascertained that their corroboration of the Bible story is one of the utmost importance. According to the opinion of the best authority, they were written and de-

posited in Archive Chambers of Chaldea long before Moses wrote the Pentateuch, and could therefore have had no connection with each other. As it was also clearly proved by scholars of the highest standing in Great Britain and elsewhere, when assembled in Convention at the annual meeting of the Victoria Institute in London, July 1894, that "from readings in recently deciphered Assyrian tablets, Monotheism (the belief in one God only), and the name of Aa, Jehovah, was known in Assyria generations before the time of Abraham," the mention of a number of gods in the tablet inscriptions referred to had no doubt reference to the idea of a plurality of persons in the Godhead, such as we have revealed in the Scriptures, as the "Father, Son, and Holy Ghost." The illustration of one of these

ASSYRIAN TABLETS

on the opposite page will give the reader an idea of what they really are.

As a result of the decipherment of these and other similar inscriptions which have lately been discovered, "the general course of events and the internal development of Babylon and Assyria have become clear. We have quite complete histories of a number of the Assyrian kings who up to a short time ago were known only by name. The lists of the occupants of the Babylonian and Assyrian thrones are now virtually complete, onward from the fifteenth century before our era. We know far more of Sennacherib and Esarhaddon than we do of their contemporaries, Hezekiah and Manasseh of Judea; of earlier times we have at least as copious records as of the early days of Greece and Rome; and if the hopes of the present are fulfilled, in another



BAKED TERRA-COTTA TABLET, inscribed in cuneiform characters with the Assyrian Account of the Deluge, from the Library of Assur-bani-pal, king of Assyria (B.C. 668-626), at Nineveh.

(British Museum, No. K. 3375.)

fifty years our knowledge of Assyria and Babylonia bids fair to rival in completeness what we know of the Middle Ages." It is becoming more evident every day that the resurrection of the past is going hand in hand with the revelation of the present. Among the most

WONDERFUL ARCHÆOLOGICAL FINDS

in recent years "are the Assyrian Sculptures from ancient Nineveh, which have now been removed to the British Museum. The preservation of these valuable art-relics may be said to be chiefly due to the circumstance of their being

carvings upon thin slabs of stone. Had large blocks been employed it is doubtful if they would ever have been brought to European Museums where only their historical value can be justly appreciated. It is doubtful too, in that case, whether they would have escaped destruction by violence or the ravages of time. But it fortunately happened that when the ancient buildings were destroyed, these precious relics were safely buried among the debris, and some of them are to this day almost as fresh and perfect as when they were finished by the sculptors of ancient Nineveh."

The best period of Assyrian Sculpture is that of Assurbani-pal, or Sardanapalus as he has sometimes been called. He was the eldest son of Esar-haddon, and last of the Assyrian kings but one, empire of Assyria having fallen during the reign of his son Saracus, through the treachery of his chief general Nabopolassar, father of the renowned Nebuchadnezzar. "He was in every sense a great king. He built the most magnificent of all the Assyrian palaces, and collected within their walls the finest sculpture which could be produced by native artists. He had a mind in advance of the time. While other kings had been content to leave behind them records of their exploits inscribed on stone tablets and cylinders, he it was who founded the vast collection of clay tablets whereon were inscribed copious vocabularies and other information of the most valuable kind, including the legends which relate to the Creation and the Deluge."

"Through the remarkable excavations that have been carried on during the past decades in the seats of ancient culture, and through the laborious researches of modern scholars, entire civilizations, of which only a short time ago it was barely known that they had existed at all, have been

revealed to the astonished gaze of this generation. From laboriously spelling out each word, like a child learning the alphabet, the decipherment gradually advanced, until to-day scholars read an ordinary

CUNEIFORM INSCRIPTION

with almost the same ease as a page of Hebrew in the Old Testament. In some cases, however, the decipherment of the cuneiform inscriptions was attended to with even greater difficulty than the reading of the Egyptian hieroglyphics, of the celebrated Rosetta Stone ; but the two achievements are to be reckoned among the most notable triumphs of the human mind." As to

THE ROSETTA STONE DISCOVERY

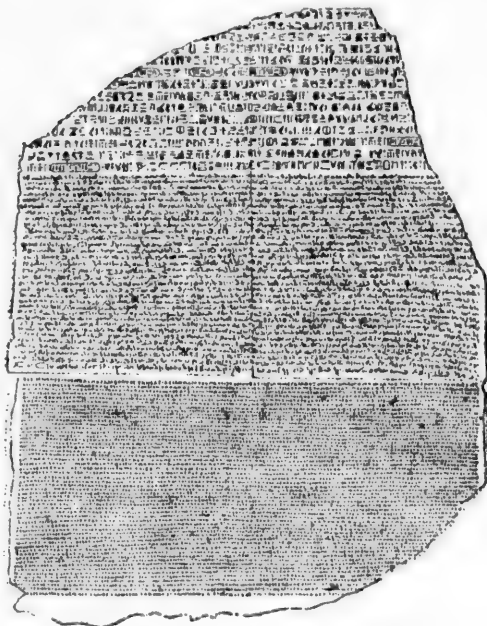
it was by far the most important archaeological discovery that has yet been made in the Orient. The inscription contained on this stone formed a key to the decipherment of the Egyptian language and the interpretation of the Egyptian records "which the Egyptians of old with great lavishness carved on their buildings and monuments, especially their obelisks, painted on the frescoed interiors of their tombs, and indeed placed on almost every object of use or art. These writings were in characters called *hieroglyphics*, which is a Greek term meaning sacred carvings, or priestly writing." The knowledge of the reading of these inscriptions having died out with the decline of Egypt, the term "hieroglyphics" became a synonym for every inscribed character that is of a mysterious nature.

The discovery of the Rosetta Stone was made in 1799 by Bossard, a French officer, during the expedition of the French to Egypt under Napoleon. It was found among the ruins

at Fort St. Julien, a short distance from the Rosetta mouth of the Nile, and four miles north of the town of Rosetta, and came into the possession of the British Museum in 1801, after the capitulation of Alexandria by the British.

This stone is a slab of black basalt about three feet long, bearing an inscription in three different characters, as will be seen by illustration on page 23, the lower of which was in Greek, and of course was readily translated. The intermediate text was in characters since called *Demotic*, that is the writing of the common people; that at the head was in mystic hieroglyphic character. "This inscription was copied and circulated among scholars, and after long and ingenious efforts the alphabet of the hieroglyphics was made out," being mainly effected by the French savant, Champollion, "so that now these carvings are read with ease and certainty, and a new flood of light has been thrown on the history of ancient Egypt." The Greek inscription, when translated, revealed that it was an ordinance of the priests of Memphis, decreeing certain honors to Ptolemy Epiphanes, one of the Greek sovereigns who ruled over Egypt from the time of its conquest by Alexander to the first century B. C. "It contains a command that the decree should be inscribed in the sacred letters (hieroglyphics), the letters of the country (demotic), and the Greek letters,—and this for the convenience of the mixed population of Egypt under its Greek rulers. It was also ordered that a copy of the decree should be set up in every temple of the first, second and third grade in Egypt."

In the decipherment of the various inscriptions on the tablet, "it was natural to conclude that the three texts were the same in substance," such as that inscribed on the cross of our Saviour by Pilate, "and accordingly earnest efforts



THE "ROSETTA STONE."

were made to decipher the hieroglyphics by aid of the Greek. The first clew was obtained by noticing that certain groups of hieroglyphic characters were inclosed in oval rings," or cortouches, "and that these groups corresponded in relative position with certain proper names, such as Ptolemy, etc., in the Greek text." The upper portion of the above illustration, were it large enough, would show these oval rings inclosing the hieroglyphic characters. The characters are read from right to left.

In reference to the late Assyrian discoveries, Prof. A. H. Sayce, D. D., LL. D., Professor of Oriental Languages,

Oxford University, England, who is one of the leading scholars in the decipherment and translation of these ancient records, states, that "the revelations made to the archæologist by Egypt have been exceeded by those made to him by Babylonia and Assyria. The antiquity of Babylonia vies with that of Egypt. The earliest Babylonia monuments brought to Europe, and now in the Museum of Louvre, testify to the existence of an ancient literary culture as well as to an extensive commerce by sea and land. The Dorite, out of which the monuments are carved, was imported from the distant land of Magan, the name under which Median and the Sinaiatic peninsula were denoted." He also asserts in reference to Egyptian tablet discoveries, that it is proved beyond all question that "the age of Exodus was an age of extreme literary activity, and that the Israelites and their leaders lived in the midst of educated and literary populations. Egypt, wherein they had sojourned so long, was preeminently a land of scribes and of writing. Everything was written upon: the walls of tombs and temples and houses, as well as the small objects of everyday use. Go where they might, letters and inscriptions stared them in the face. Canaan, the goal at which they aimed, was likewise a country of schools and libraries. It had also absorbed the literary culture of Babylonia, and Kirjath-sepher, or 'Booktown,' was not the only city in it which contained a library or an archive-chamber. Even in the desert the Israelites were surrounded by literary influences. The archæological evidences for the highly literary character of the age of Moses are sufficiently numerous and certain. To imagine that the Israelites alone were buried in a slumber of ignorance, while the populations around them were busily engaged in reading and writing, is contrary to pro-

bability and common-sense. To prove anything so incredible requires arguments and not assumptions, and the arguments have not yet been produced. That they will ever be forthcoming we may be permitted to doubt."

This statement of Professor Sayce is certainly very strong, and overthrows the idea held by many, that the Israelites, when leaving their bondage in Egypt, were as ignorant and uncouth as the American negroes on their emancipation from slavery. Those who have carefully studied the skill and ingenuity manifested by Israel in the construction of the Tabernacle in the wilderness, will have no difficulty in accepting the views of Professor Sayce.

From some of the late discovered records it may also be learned that away back in

THE ANTEDILUVIAN PERIOD,

over one thousand years before the flood, a renowned king, known as "Sargon of Accad," flourished in Chaldea, founding an empire which extended to the westward as far as Cyprus. It is recorded of this monarch that he marched his armies four times to the shores of the Mediterranean sea, and eventually succeeded in welding all Western Asia into a single kingdom, and that his son and successor, Naram-Sin, continued the victorious career of his father, pushing his conquests southward to the border of Egypt, overthrowing the king of Midian, and becoming master of the copper mines in the vicinity of Sinai. Sargon is also accredited as being the founder of a great library, long famous in the annals of Babylonian literature.

An authority, referring to this ancient monarch, says: "One of the most beautiful specimens of Babylonian art is a seal which was engraved during his reign."

Although this monumental record is startling in its nature, giving us a glimpse of the achievements gained by conquerors during the antediluvian age of our world: yet it is remarkable how closely it coincides with the Scripture narrative, which assures us that "there were giants" and

"MIGHTY MEN OF RENOWN"

in the earth in those days, leading us to infer that the antediluvians manifested all the characteristics of Noah's progeny, so far as war, rapine, and wickedness was concerned. Of this people our Saviour says: "They were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away." Boston, in his "*Farefold State*," makes the astounding assertion, drawn from these words of our Saviour regarding this people, that, owing to their wickedness and intemperate habits, "they were drowned in wine and then in water." However this latter remark may be, or however we may feel inclined to discredit the testimony of the silent witnesses referred to, can we honestly doubt that during the sixteen hundred years extending from the creation of man to the deluge, according to Ussher's chronology, that dynasties and kingdoms were established in various parts of the Eastern world similar to those afterwards founded by the descendants of Shem, Ham and Japheth? If we take it for granted that the people increased more rapidly during the antediluvian period, owing to their longevity, than they afterwards did, it is not surprising that an empire was established in Chaldea five hundred years after the expulsion of our first parents from the Garden of Eden. According to the Scripture narrative, it is evident that four hundred years after the deluge, when Abraham

entered Canaan, the Egyptian monarchy had been founded, and kingdoms established in various other places. It is recorded that, soon after the murder of Abel, Cain builded a city in the land of Nod, which the Jewish historian, Josephus, says, he fortified with walls and compelled his family to come together to it. This city was called after the name of its founder's eldest son, Enoch, and was doubtless the beginning of

THE FIRST DESPOTIC EMPIRE ON EARTH,

the ruler of which may justly be termed the "Original Nimrod" of Sacred story. Josephus also records that Cain became a great leader of men into wicked courses, and that his posterity were very numerous, and became intolerable in war, and vehement in robberies. By a careful investigation of the Bible record it will be found that those who are called "mighty men of renown" were persons who had signalized themselves by some great military achievement, such as David, and his heroic bodyguard referred to in the twenty-third chapter of second Samuel. From other records of discovery it may be gathered that

THE ELAMITE DYNASTY,

of which Chedorlaomer was the chief ruler in the days of "Arioch, king of Ellasar," was a powerful confederacy, which must have been established at least one hundred years before the migration of Abraham from Mesopotamia.

An incidental notice of the ravages of this monarch and his three allies, given in the fourteenth chapter of Genesis gives us a glimpse of the vastness of that kingdom of West Central Asia, over which he bore the sway. It seems evident that his reign extended over the Tryo-Euphrates basin,

and westward over Syria and Canaan to the border of Egypt, a territory which is estimated as being over 1000 miles from East to West, and 500 miles from North to South.

Following the footsteps of this potentate's march, which is called

THE FIRST MILITARY CAMPAIGN OF AUTHENTIC HISTORY,

we can see him traversing with rapid marches the great highway leading from Chaldea to the Mediterranean, along the eastern banks of the Euphrates to Haran, crossing the fords, and passing Carchemish of the Hittites, on to Damascus : thence down the east of the Jordan, smiting "the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in the plain of Kiriathaim, and the Horites in their Mount Seir, unto El-paran, which is by the wilderness ; all the country of the Amalekites, and the Amorites that dwelt in Hazezon-tamar." Not only that, but finally fighting a pitched battle in the vale of Siddim, with the five kings of the Cities of the Plain, whom he conquered, carrying off Lot with the spoils of Sodom, until the booty was rescued by Abraham and his heroic band of trained servants, who, *by faith*, turned to flight the armies of these aliens, at the Fountain of Dan, where they were holding a jubilee over their late victory. Such is the substance of the Scripture narrative concerning this great warrior, whose name is given on the Babylonia monuments as Kudur-Mabug, lord of "the minister of the god Lagamar," who was one of the great heroes in the Elamite pantheon. Thus then, by the discovery and study of the ancient monuments of Babylonia, the historical character of Chedorlaomer's campaign has

been vindicated beyond all doubt. It has also been verified by Oriental research that Nimrod is a real historical personage, who was doubtless the founder of the Elamite monarchy, thus overthrowing the baseless assertion of secular critics who would have us believe that he was one of the characters of Babylonia mythology.

Another ancient kingdom of great influence and power, which flashes across our path like a meteor, in the Bible narrative, is that of

THE EMPIRE OF THE HITTITES,

referred to in Judges i. 26 ; 1 Kings x. 29 ; 2 Kings vii. 6. By comparing these passages with other portions of Scripture history where reference to the Hittites is made, we are led to infer that a strong nation of this people must have existed in some region apart from those of the same name who resided in the land of Canaan. It is explicitly stated that Solomon supplied horses and chariots for "all the kings of the Hittites," and also that the Syrians on hearing the supposed "noise of a great host" rushing to battle, during the night siege of Samaria, imagined that the king of Israel had hired against them, "the kings of the Hittites," implying that the Hittites were an important people, otherwise the powerful host of Benhadad would not have fled for their lives as they did, leaving their valuable property behind.

Although the proof from the Bible record that a strong nation of the Hittites was established in some country adjacent to Palestine is strongly presumptive, yet it is only within the last few years that we have been led to know anything reliable about the greatness of that people who are incidentally mentioned in the Scripture narrative. Historical inscriptions discovered at Hamath, Cappadocia, Lycaonia, in the Taurus

range of mountains and in Egypt and Assyria, leave no room to doubt that the Hittites once formed an important kingdom north of Canaan, their dominion extending throughout the greater part of Asia Minor, and were able to engage in warfare with Egypt in the days of her greatest power, and also to hold their ground even in the face of the great Assyrian monarch, Tiglath-Pileser. A few extracts from

THE EPIO OF PENTAUR

engraved on a huge tableau discovered in the main hall of the great rock-cut Temple of Nubia, will give some idea of what the Hittite nation really was. The hero of this poem is Pharaoh, Rameses II., and the campaign which it celebrates was undertaken in the fifth year of his reign, against the Khita, or Hittites, and their allied forces in Syria and Asia Minor, who had revolted from paying tribute to the monarch of Egypt.

Against this great host "Rameses took the field in person with the flower of the Egyptian army, traversing the Land of Canaan which still remained loyal, and established his Syrian headquarters at Shubtin, a fortified town in a small valley a short distance to the south-west of Kadesh," one of the chief cities of the Hittites on the Orontes river north of Mount Lebanon. "Here he remained stationary for a few days, reconnoitring the surrounding country, and endeavoring, but without success, to learn the whereabouts of the enemy. The latter, meanwhile, had their spies out in all directions, and knew every movement of the Egyptian host."

At a critical moment the enemy emerged from his ambush, and surrounded Rameses with right, royal and desperate valor, and charged the

the hoofs of my horses. I fought alone ! Alone I overthrew millions ! It was only my good horses who obeyed my hand, when I found myself alone in the midst of the foe. Verily they shall henceforth eat their corn before me daily in my royal palace, for they alone were with me in the hour of danger."

It is also recorded that "six times he rushed upon the foe. Six times he trampled them like straw beneath his horses' hoofs. Six times he dispersed them single-handed, like a god. Those that he slew not with his hand, he pursued unto the water's edge, causing them to leap to destruction as leaps the crocodile."

The author of the poem goes on to state that after this great slaughter of the Hittites by Pharaoh and his body-guard, the Egyptian brigades came up towards evening to the field of conflict, "and are filled with wonder as they wade through

THE BLOOD OF THE SLAIN,

and behold the field strewn with dead and dying. They exalt the powers of the king, who overwhelms them with reproaches." It is also stated that "the next day at sunrise Rameses assembles his forces, and achieves a signal victory, followed by the submission of the Prince of Kheta, and the conclusion of a treaty of peace," and that "this treaty was shortly confirmed by the marriage of Rameses with a Khetan Princess ; and the friendship thus cemented continued unbroken throughout the rest of his long reign."

This remarkable poem is profusely illustrated by hieroglyphics on

THE GREAT TABLE OF ABU-SIMBEL,

showing every phase of the renowned battle of Kadesh, between the Egyptians and Hittites. Below will be seen a fac-simile of the opening lines of the poem, which has been copied from the original Hieretic papyrus in the British Museum. The British Museum document contains one hundred and twelve lines of very fine hieretic writing, and the last page ends with a formal statement that it was "written in the year VII., the month Payni, in the reign of king Rameses Mer-Amen, Giver of Life eternal like unto Ra, his father, for the chief librarian of the royal archives . . . by the Royal Scribe Pentaur."



THE FIRST LINES OF THE EPIC OF PENTAUER.

It is obvious that Rameses had this poem published in "a most costly manner, with magnificent illustrations. And he did so upon a scale which puts our modern publishing houses to shame. His imperial edition was issued on sculptured stone, and illustrated with bas-relief subjects gorgeously colored by hand. Four more or less perfect copies

HITTITE WAR CHARIOTS.

The record of this engagement reads thus : " Then the vile Prince of Kheta sent forth his bowmen and his horsemen and his chariots, and they were as many as the grains of sand on the sea-shore. Three men were they on each chariot, and with them were the bravest of the fighting men of the Kheta, well armed with all weapons for the combat. They marched out on the side of the south of Kadesh, and they charged the brigade of Ra ; and foot and horse of king Rameses gave way before them. Then came messengers to his majesty with tidings of defeat. And the king arose, and grasped his weapons and donned his armour, like unto Baal the war-god, in his hour of wrath. And the great horses of his Majesty came forth from their stables, and he put them to their speed, and he rushed upon the ranks of the Kheta. Alone he went—none other beside him. And lo ! he was surrounded by two thousand five hundred chariots : his retreat cut off by the fighting-men of Aradus, of Mysia, of Aleppo, of Caria, of Kadesh, and of Lycea. They were three on each chariot, and massed in one solid phalanx."

Here the form of the poem changes, and Pharaoh, in his frenzy, breaks forth in an impassioned appeal to his god Amen : " None of my princes are with me," he cries, " not one of my generals—not one of my captains of bowmen or chariots. My soldiers have abandoned me—my horsemen have fled—there are none to combat beside me ! Where art thou, Oh Amen, my father ? Hath the father forgotten the son ? Behold ! have I done aught without thee ? Have I not walked in thy ways, and waited on thy words ? Have I not built thee temples of enduring stone ? Have I not dedicated to thee sacrifices of tens of thousands of oxen, and of every rare and sweet-scented wood ? Have I not given

thee the whole world in tribute? I call upon thee, Oh Amen, my father! I invoke thee! Behold, I am alone, and all the nations of the earth are leagued against me! My foot-soldiers and my chariot-men have abandoned me! I call, and none hear my voice! But Amen is more than

MILLIONS OF AROHERS,

more than hundreds of thousands of cavalry! The might of men is as nothing. Amen is greater than all!"

On the conclusion of this petition to the god in whom he trusted for aid, Rameses becomes assured that Amen has heard the cry of his distress, and will lead him to victory, goes on to exclaim: "Lo my voice hath resounded as far as Hermonthis! Amen comes to my call. He gives me his hand. I shout aloud for joy, hearing his voice behind me!"

At this juncture, Amen is caused to reply: "Oh, Rameses, I am here! It is I, thy father! My hand is with thee, and I am more to thee than hundreds of thousands. I am the Lord of Might, who loves valor. I know thy dauntless heart, and I am content with thee. Now, be my will accomplished."

Inspired by this fanciful assurance of his god, we are told that Rameses bends his terrible bow and rushes with his body guard upon the enemy. His appeal to his deity for aid is changed to a triumphal shout, in which he is represented as saying: "Like Mentha, I let fly my arrows to right and left, and mine enemies go down! I am as Baal in his wrath! The two hundred thousand five hundred chariots which encompass me are dashed to pieces under

of this edition have survived the wreck of ages, and we know not how many have perished. These four are carved on the pylon walls of the Great Temple of Luxor and the Ramesseum at Thebes, on a wall of the Great Temple of Abydos, and in the main hall of the great rock-cut Temple of Abi-Simbel in Nubia. One of the tableaux in this hall is fifty feet in length by forty feet in height, and it contains many thousands of figures. A fifth copy is also graven without illustrations on the side-wall of the Great Temple of Karnak ; and some remains of a great battle-scene, with defaced inscriptions, appear to belong to another copy, on one of the walls of the Temple of Derr, in Nubia. In these temple-copies the poem is sculptured in hieroglyphics."

Besides these sculptured editions of this immortal poem which is called

"THE EGYPTIAN ILIAD,"

there were evidently popular editions of it issued which were written on Papyrus rolls by professional scribes. The copy which has been referred to as being in the British Museum is one of these editions. "A fragment of the same copy may also be seen in the Museum of Louvre."

Although this epic, which is without doubt the most celebrated masterpiece of Egyptian literature, may have been composed merely to gratify the vanity of Rameses, yet it is now of great historic value, revealing to us, as it does, the resurrection of a people so powerful, and with dominion so widely extended as that of the Hittites, whose existence is merely mentioned in Scripture story ; and who had no popular history to transmit to the world, save that of meagre records engraved on monumental tablets which have defied the corroding tooth of time, and which have lately been

discovered in various districts where their power doubtless once extended. When the inscriptions now obtained regarding this people have all been deciphered, we may expect valuable

REVELATIONS OF THE FAR DISTANT PAST,

in which the Hittites played their part. "The ramifications of their influence in religion and art had its influence upon ancient Greek art, as seen in the pottery of Cyprus and the Trojan plain." It is also pretty certain that this people formed a different nation from that of the Hittites whose dominion was limited to a portion of Canaan.

Some writers state that the Hittites who dwelt in Canaan were an offshoot of a larger race known by the same name; but in face of the information now before us, this idea is untenable. It is evident from the Bible record, that the Hittites and Amorites, who dwelt in Canaan, were of the same family, and consequently resembled each other in appearance; whilst the Egyptian monuments teach us that the Hittites of the North were of very different origin and character from the Amorites represented on the Egyptian tablets, the Northern Hittites are painted as being thick set and short of limb, "a people with dark black hair, yellow skins and Mongolian features, receding foreheads, oblique eyes and protruding upper jaws." On their own monuments, discovered in Asia Minor and elsewhere, the description given by themselves harmonize to the letter with that of Egypt. On the contrary, the Amorites are represented as being a tall and handsome people, with white skins, blue eyes and reddish hair, and having all the characteristics of the white race. The

ORIGIN OF THE CANAANITISH HITTITES

dates back to a short period after the deluge, their progenitor being Heth, one of the sons of Canaan, of the family of Ham. At first they were called "the children of Heth," and afterwards known as the "Hittites." The first mention we have of them in Scripture is in connection with God's promise to Abraham at Mamre, in which case they are enumerated as one of the nations inhabiting the land which the Lord gave in covenant to the seed of that Patriarch.

We are again told that at the time of Sarah's death Abraham purchased the field of Machpelah, with its cave, as a family sepulchre in which to bury his dead, from one of the Hittites who had possession of the place. At that time these Hittites, with whom Abraham came in contact, evidently occupied the southern part of Canaan. It is recorded that Esau married Hittite wives at Beersheba, and Isaac and Rebekah feared that Jacob might follow his example and sent him to Padan Arm to procure a wife of his own kindred, thus leading us to infer that they were their near neighbors.

From reference by Ezekiel (xvi. 3, 45) as to the nativity of Jerusalem, it is not too much to hazard the opinion that that city was founded by the Hittite and Amorite branches of the Canaanitish family—"Thy father was an Amorite and thy mother an Hittite."

Six centuries after Abraham's day, when the spies visited Canaan, the Hittites were dwelling in the mountains with the Jebusites and Amorites, the Amalekites having then possession of the South; and forty years later, when Israel entered the Promised Land, they were found occupying the

same position, and resisted Joshua with the other inhabitants of the country.

After the death of Joshua it is beyond doubt that a remnant of the same Hittite race still remained in the land of Palestine, for in subsequent times we find two of David's warriors, Hittites, Uriah and Ahimelech ; and it is also recorded that Solomon levied a tribute of bond-service upon all the posterity of the Amorites, Hittites, Perezites, Hivites and Jebusites that were left in the land, whom the children of Israel were not able to destroy (1 King ix. 20, 21).

A careful tracing of the various generations of the Hittites who dwelt in Canaan will make it clear that this people formed one of the doomed nations of that land under Israel, and could not have been the powerful nation with whom Pharaoh came into contact. If we take it for granted that they were one and the same people, we must believe that Solomon allowed Hittite kings to reign among the people whom he subjected to "bond-service," and also supplied their kings with horses and chariots of Egyptian importation, and married some of their daughters as wives. (1 Kings x. 28, 29; xi. 1). Such an idea is absurd ; neither is it reasonable to suppose that the Hittites, who dwelt in the mountains of the Hill Country of Judea, or Southern Canaan, at the time of the Exodus, were the people who engaged in deadly conflict with Rameses the Great at the famous battle of Kadesh. As Moses was educated at the court of the Egyptian king, who was father of the Pharaoh of the great oppression, the battle referred to must have been fought a short time previous to the Israelites' departure from Goshen. These things considered it may fairly be assumed that the Hittitish nation of the North was one of the great empires of antiquity.

As to the final overthrow of this nation, it can be gathered

from Assyrian annals that "the Hittite merchants of Carchemish were famous, but when Carchemish fell before the army of Sargon, father of Sennacherib, in the year 717 B. C., their power was broken forever,"

Secular history informs us that about one hundred years previous to that time Shalmaneser II., conducted three campaigns against Damascus, which kingdom was aided by the forces of Israel, Hamath, the Hittites, and the Phoenicians, all of whom were alarmed at the growing power of Assyria, another proof of the existence of such a nation.

A glance at the circumstances connected with the overthrow of the Hittites will give us some idea of their greatness. At that time Carchemish, their Capital, was one of the most important cities of the East, commanding the passage of the Euphrates from Mesopotamia to the Mediterranean, the possession of which was therefore of great moment to the neighbouring powers, and held by the Hittites, who were only expelled by one of the mightiest hosts that Assyria was ever able to muster.

ANCIENT TABLETS DISCOVERED IN 1888

by the Arabs at Tel el-Amarna, in Upper Egypt, one hundred miles south of Cairo, tell of a people pressing from the North, southwards, and making it hard for the Egyptian officials to hold their own in Canaan, and that people was doubtless the Hittites. In these tablets the governors of garrisons in the north, hard pressed by an enemy who is too powerful for them, write to their liege lord in Egypt for immediate assistance.

These Tel el-Amarna Tablets number over 300, and are preserved in the British Museum, in the Museum of Antiq-

uities in Berlin, and in the Boulac Museum at Cairo. They are of great value to the Bible student as well as to the historian, as they fill up a blank in the Scripture history of Palestine from the time of Jacob's family going down into Egypt—to the conquest of Canaan by their returning descendants under Joshua — a period estimated by some authorities of nearly 500 years. During all that time we learn nothing from Scripture of the nations who inhabited the land, further than a statement that when Abraham dwelt in the land of promise the Amorite, Hittite, Jebusite, and other tribes of the family of Canaan, were in possession ; and on the return of Israel from Egypt the same tribes were still acknowledged as possessors of the same. But "the Tel el-Amarna Tablets give information as to the political condition of Canaan in the Fifteenth century, and they also furnish remarkable corroboration in important particulars of Scripture history." They inform us that "Palestine was then subject to Egypt, and garrisoned by Egyptian troops," similar to that of India under British rule at the present time. In these tablets

THE ANALOGY OF MELCHIZEDEK

is maintained by what is recorded of the meaning and antiquity of the word "Jerusalem." It is evident, from these tablet inscriptions, "that Melchizedek, king of Salem and priest of the most High God, who is taken as a type of Christ in his united kingly and priestly offices, was not the solitary occupant of that dignity, but one in a succession of priest-kings which continued to the times before the conquest. And that Abraham should have received Melchizedek's blessing was only the due acknowledgment of the God of peace to One who had delivered Palestine from the in-

vader and given peace to the land." In reference to this great Personage Professor Sayce says: "Two or three years ago it would have seemed a dream of the wildest enthusiasm to suggest that light would be thrown by modern discovery on the history of Melchizedek. Whatever lingering scruples the critic might have felt about rejecting the historical character of the first half of the fourteenth chapter of Genesis, he felt none at all as to the second half of it. Melchizedek, 'king of Salem' and 'priest of the most high God,' appeared to be altogether a creation of mythology. And yet among the surprises which the tablets of Tel el-Amarna had in store for us was the discovery that after all Melchizedek might well have been a historical personage. Among the correspondents of the Egyptian Pharaoh is a certain Ebed-tob,

THE VASSAL-KING OF JERUSALEM.

Jerusalem was already an important city, with a territory which extended to Carmel in the South, and to Gath and Keilah in the West. It was threatened at the time by the Khabiri, or 'confederates,' confederated tribes, it may be, who had their centre at Hebron, and the letters of Ebed-tob are largely occupied with appeals for help against them.

"Ebed-tob held a position which, as he tells us, was unlike that of any other Egyptian Governor in Canaan. He had been appointed, or confirmed in his post, not by the Pharaoh, but by the oracle and power of 'the great King,' the god, that is to say, whose sanctuary stood on the summit of Moriah. It was not from his 'father or from his mother' that he had inherited his dignity; he was King of Jerusalem because he was the priest of its god.

"In all this we have an explanation of the language used

in reference to Melchizedek. Melchizedek, too, was 'without father, without mother,' and, like Ebed-tob, he was at once priest and king. It was in virtue of his priesthood that Abram the Hebrew paid tithes to him after the defeat of the foreign invader. Up to the closing days of the Eighteenth Egyptian dynasty, if not later, Jerusalem was governed by a royal priest.

"There is a reason, too, why Melchizedek should be termed 'King of Salem' rather than King of Jerusalem. In the Cuneiform inscriptions the name of Jerusalem is written Uru-Salim, and a lexical tablet explains *Uru* as the equivalent of the Assyrian *Alu*, 'city.' 'Salim was the god of 'peace,' and we may accordingly see in Jerusalem 'the city of the god of peace.' The fact is plainly stated in one of the letters of Ebed-tob, now preserved at Berlin, if the reading of a somewhat obliterated Cuneiform character by Dr. Winckler and myself is correct."

The same authority also states that "some of these tablets contain letters from the Governor of Jerusalem, to the Egyptian king, who signs himself Abid-chuba, and are of special interest. Both the Amorites and Hittites, who dwelt in Canaan, are mentioned in these letters as mingling together as one race in the land."

A large number of these Tel el-Amarna tablets are as yet undeciphered, and will, no doubt, in due time yield up their secrets. Meanwhile some of the tablets which have been deciphered show the vastness of the Egyptian Empire; they also "show the wide-spread prevalence of the Assyrian language in the West, and the antiquity of the art of writing; they give interesting indications of the character of the pre-Hebraic, the Canaanitish language of Palestine, from which it seems clear that the language of Canaan was essentially

identical with the Hebrew ; and they offer materials which, when sifted and classified, will determine more clearly the religion of the Canaanites at that time." Many of the tablets consist " of letters and despatches addressed by kings and governors of Babylonia and Assyria, Mesopotamia and Cappadocia, Syria and Palestine, to the Pharaohs Amenophis III., and Amenophis IV., towards the close of the Eighteenth dynasty, at a time when Palestine was a province of the Egyptian Empire."

Previous to the discovery of the Tel el-Amarna tablets, the finding of the body of Rameses II.,

THE SECOND PHARAOH OF THE GREAT OPPRESSION,

whose cruel treatment of the Israelites is so graphically related in the book of Exodus, is one of the most important discoveries made in corroboration of Bible truth.

After lying in state over three thousand years, incased in a huge sarcophagus, deposited in a rock-cut cavern of the earth, far beneath its surface, near Thebes, the spade of the antiquarian broke into the dark resting place, and on the fifth of July, 1881, the body of this renowned monarch was discovered, with thirty-five other mummies of Egyptian kings, queens, princes, and high priests, thus bringing the mortal remains of "the old tyrant" to light, that his physiognomy might confirm the Sacred record of his awful cruelty to God's ancient people so many centuries ago.

As to the identification of this mummified body of king Pharaoh, who was known as "Rameses the Great," the *Sesostris* of Greek history, whose son Meneptah I. was the Pharaoh of the Exodus, there is no doubt, as papri inscriptions written in black ink, preserved with the body, and

markings on the mummy case, signed by the high priest and king Pinetom, bear witness to the genuineness of the contents of the royal casket. But apart from these inscription records, the features of the mummy reveal, in characters overwhelmingly convincing, that the living man was well qualified to cause the Hebrews to groan under their bondage, which was doubtless increased by his son and successor, until God heard their cry and delivered them by executing fearful destruction upon their enemies, "that man, who had but sprung of earth, might them oppress no more."

The following description of the mummy will give the reader some idea of what the character of the living person might have been. It will be seen by the portrait of the mummy on this page that the body is one of extreme length in proportion to its thickness, measuring 6 feet 3 inches in height. The profile and front view of the face which were taken when the body was unwashed are perhaps the best index to the character of the living king. These will be seen on pages 46 and 49. It will be seen that the forehead is low and narrow, the eyes small and close together, the temples sunken, cheek-bones prominent, jaw-



Full length view of mummy of King Pharaoh, known as Ramses II.

bone massive and strong, mouth small and teeth exposed ; the nose long, thin, arched and slightly bent at the tip ; the expression is unintellectual, resolute and arrogant ; the top of the head is bald, with a profusion of hair at the pole, and on the eyebrows, which appear like dandelion down. A few sparse hairs remain on the temples. At the time of death the hair was evidently white, but the spices used in embalming the body have dyed it a light yellow. The beard was also white and thin, and appears as if it had been shaven during life, but allowed to grow for a short time before death ; or, it might have been possible that it sprouted for a period after the body had been committed to the tomb ; the ears are round, standing far out from the head, and have been pierced as if for the wearing of rings.

The corpse is apparently that of a robust old man who died in the enjoyment of life and vigor. Although shrunk and withered as it stands incased in

ITS ROYAL GILDED CASKET,

yet every indication of the features of this mummy "tell of the warrior and the tyrant." Lying thus as it were in state in the Boulac Museum, with visage grim and determined even in death, exposed to the gaze of every curiosity-seeker visiting the place, he is hated and despised by Jew and Gentile, Pagan and Christian alike as "a dishonored and vile persecutor and oppressor." His long, hooked, Roman nose, retreating forehead, deep-sunken eyeballs, heavy square jaw, long scrawny neck, and earby brown complexion, variegated with black speckles, are now indignantly criticised with impunity by the progeny of those whose ancestors once revered the despot as a god of surpassing might and majesty. Such, alas ! is the end of human greatness when left



Front view of Rameses II. from a photograph taken immediately after unwinding the mummy.

to its own misguidance. How appropriate in this case is the language of Inspiration : " Man that is in honour, and understandeth not, is like the beasts that perish." Well may it be said " What wondrous faith in the doctrine of immortality this great king evinced, not only by securing, as he thought, the careful preservation of his body, but by a lavish supply of sculpture on a colossal scale !

So far as known, no other king ever made such ostentatious

show of his ambition. Of no king so much remains of craftsman's skill, of artist's labor, and of poet's lore, to perpetuate his name and fame." And now the tomb has given up its dead Pharaoh, and his mummy stands surrounded by some of the very works whose lustrous polish and exact engraving he caused to be done with so much care. But these shall pass away in time, like a tale that is told, and the place that now knows them shall know them no more forever.

THE REIGN OF THIS GREAT MONARCH

extended over sixty-six years, and marked a very important epoch in the annals of Egyptian history. According to accepted authority, through internal troubles in the nation, the Eighteenth dynasty came to an end in the year 1324 B. C.; and in the same year the Nineteenth dynasty was formed by Rameses I., whose reign of office was less than two years, when he was succeeded by his son Sethi I., who was the real founder of the Nineteenth dynasty, and, according to the opinion of many, the Pharaoh who "arose up a new king over Egypt, which knew not Joseph," and inaugurated the oppression against the Israelites. This king was known as "a great and warlike monarch, who conquered Syria, which had revolted after the death of Amunoph III., and carried his victorious arms to the borders of Cilicia and the Euphrates. He built the great hall of Karnak, and constructed for himself the most beautiful of the royal tombs. For a number of years his son Rameses II. called the Great, was associated with him in the government, and after the death of Sethi he became sole king and ruler of Egypt, continuing the great oppression to which his father had subjected Israel. After the death of Rameses the Great, 1281 years

B. C., his son and successor, Meneptah I., who was the fourteenth of his sixty sons, continued the cruel bondage and bitter toil by which the children of Israel were made to groan under the lash of their relentless taskmasters, until "God heard their groanings, and remembered his covenant with Abraham, with Isaac, and with Jacob," and led them forth out of their house of bondage. This Meneptah was the "Pharaoh of the Exodus," and his father Rameses and grandfather Sethi I., were known as the "Pharaohs of the Oppression." By turning to the early chapters of Exodus we learn "the tragic history that followed, the groanings, the oppression, the plague, the deliverance, the passage of the Red Sea, the overwhelming of Pharaoh and his chariots in the waves."

As to the leading cause of the great oppression of the Israelites by Sethi and Rameses, it may be said that the times were critical. The new dynasty had come in upon a revolution, and it had to secure itself in permanence. There were enemies on the north-eastern frontier, and, as far as Egypt, held possession, pressing hard upon her representatives; the Khita, or Hittites, were gathering and growing bold enough to threaten invasion. Sethi discovered in the Israelites within his borders a source of real danger should these Canaanitish nations invade the land, and so he said, "Come on, let us deal wisely with them, lest they multiply, and it come to pass that, when there falleth out any war, they join also unto our enemies, and fight against us, and get them up out of the land." (Exod. i. 7-10).

It was in this condition of things that Sethi I. died, and Rameses II. became sole ruler, continuing the oppressive scheme in relation to Israel which his father had introduced.

So far as can be gathered from historical records Moses

was born, and grew up as "the son of Pharaoh's daughter," Thermuthis-Neferari, by whom his life was saved in infancy, as recorded in the Scriptures. It is also recorded that Moses received his education at the Court of Rameses II.,



Profile of King Pharaoh, Rameses II. as it now appears
in the Bouliac Museum.

and being "mighty in words and in deeds," as Stephen asserts (Acts vii. 22), was appointed General of the Egyptian host to fight against the Ethiopians, whom he conquered, and before returning with his men to Egypt, married Princess Tharbis, daughter of the king of Ethiopia, who fell in love with him because of the bravery he manifested in leading the Egyptian army against the royal city of Seba or Sheba, where she resided. Whether we accept or reject this record in

reference to the marriage of Moses, it is evidently clear from Bible narrative that Moses "had married an Ethiopian woman" at some period, besides Zipporah, the daughter of Jethro, priest of Midian, at which Miriam and Aaron publicly expressed their indignation (Numbers xii. 1).

It is a remarkable attestation to the record of Sacred Story in reference to

THE BONDAGE OF ISRAEL IN EGYPT,

that the mummies of Sethi I., and his son Rameses II., two of the Pharaohs of the oppression, have been discovered, and now stand side by side in the Museum at Cairo, and that no ingenuity of man has been able to find any trace of the Pharaoh (Meneptha II.,) the fourth king of the nineteenth dynasty, whom the Scripture emphatically declares, "was overthrown with his host in the Red Sea. (Ps. cxxxvi. 15).

As this Pharaoh was doubtless one of those who "sank as lead in the mighty waters," and his body having, probably, been devoured by sharks, it is vain to hope that his mortal remains shall ever be discovered to be exposed as a curiosity among the royal mummies of Egypt. Those who attempt proving that the Pharaoh of the Exodus was not submerged in the common deluge of the Egyptian host in the Red Sea will find it a difficult matter, in face of the evidence adduced by Scripture and modern research. The Bible narrative recorded in the fourteenth chapter of Exodus, and reference to the fact in the hundred and thirty-sixth Psalm, to the writer's mind, leave no room to doubt that the king of Egypt found a watery grave.

With the exception of the body of this Pharaoh, the mummies of the greater number of the Egyptian rulers during the Eighteenth, Nineteenth, Twentieth, and Twenty-

first dynasties have been discovered, including those of Sethi I., Rameses II., Rameses III., King Pinetom, the high priest Nebseni, and Queen Ahmes Nofretair, whose life portrait, as it appears on the gold-faced inner mummy-case, which contains the body now in the Boulac Musen, is given on this page. On page 53 will be seen the profile of Pinetom II., as it was when photographed from the mummy.



QUEEN NOFRETAIR.

We would also gladly give the portrait, which we have in our possession, of the mummified body of Sethi I., but, as it is too gruesome to look upon without a shudder, we must draw the veil of obscurity over it, lest the deformity of death might distress the reader. The visage of this portrait conveys the idea that the living man was not of amiable disposition, and, like Herod who slaughtered the innocents at Bethlehem, might have died "in the horrors" of a guilty conscience. The contour of

the head unmistakably shows that he was a Pharaoh born to rule.

The incidents connected with the discovery of the body of Rameses II., form

A STORY OF INTENSE INTEREST,

the facts of which are these: "In a line of tomb-pits at Der-el-Bahari, about four miles from the Nile to the east of Thebes, lived four brother Arabs named Abd-er-Rasoul, who supplied guides and donkeys to tourists desiring to visit the ruins in that neighborhood. For a number of years the officials of the National Museum at Boulac had seen funeral offerings and other antiquities brought from Thebes by returning tourists, which they believed belonged to the dynasty of Rameses II., of his father Sethi, and of his grandfather Rameses I. Even scarabees bearing the cartouche of Rameses II. had been displayed by innocent purchasers. It was obvious to the experienced officials at Boulac that the mummies of those royal personages, which had been missing from the previously discovered tomb where they had been laid at death, had at least been found. M. Maspero, the Director-General of the Museum, at once set agencies to work for the discovery of the parties in possession of the secret. In a short time arrest after arrest was made, and early in 1881 circumstantial evidence pointed to Ahmed Abd-er-Rasoul as the one who could give the information desired. Professor Maspero caused his arrest, and he lay in prison for some months. He also suffered bastinado and the browbeating of the women repeatedly, he resisted bribes, and showed no melting mood when threatened with execution. His lips told no more than the unfound tomb—and not as much. Finally his brother Mohammed regarded the



KING PINETOM II.

offer of 'bakhshish,' which Professor Maspero deemed it wise to make, as worth more to him than any sum he might hope to realize from future pillaging, and made a clean breast of the whole affair. How the four brothers ever discovered the hidden tomb has remained a family secret. On July 5th, 1881, the wily Arab conducted Herr Emil Brugsch Bey, curator of the Boulac Museum, to Deir-el-Bahari and pointed out the hiding-place so long looked for. A long climb it was up the slope of the western mountain, till, after scaling a great limestone cliff, a huge isolated rock was found. Behind this a spot was reached where the stones appeared to an expert observer and tomb searcher to have been ar-

ranged by hand, rather than scattered by some upheaval of nature. 'There,' said the sullen guide ; and there the enterprising Emil Brugsch Bey, with more than Egyptian alacrity, soon had a staff of Arabs at work hoisting the loose stones from a well into which they had been thrown.

The shaft had been sunk into the solid limestone to the depth of about forty feet, and was about six feet square. Before going very far a huge palm log was thrown across the well, and a block and tackle fastened to it, to help bring up the debris. When the bottom of the shaft was reached a subterranean passage was found which ran westward some 24 feet and then turned directly northward, continuing into the heart of the mountain straight, except where broken for about 200 feet by an abrupt stairway. The passage terminated in a mortuary chamber about 13 by 23 feet in extent and barely 6 feet in height. There was found the mummy of King Pharaoh of the Oppression, with nearly 40 others of kings, queens, princes and priests.

These precious relics were removed from their hiding-place at once, by three hundred Arabs who had been employed to do the work, under the direction of Emil Brugsch Bey. The operation was a work of intense excitement. Curator Bey was armed to the teeth, and had only one faithful assistant, named Amed Effendi Kemal, while each one of the Arabs was a thief, and would have killed his employer willingly had he only had the courage to do so, under the conviction that they were being deprived of a great source of future revenue.

One by one the coffins containing the mummies were hoisted to the surface of the shaft, and after being sewed up in sail-cloth and matting, were carried across the plain of Thebes to the steamers awaiting them at Luxor. Two

squads of Arabs accompanied each sarcophagus—one to carry it and a second to watch the wily carriers. When the Nile overflow, lying midway of the plain, was reached, as many more boatmen entered the service and bore the burden to the other side. Then a third set took up the ancient freight and carried it to the steamers. The work was slow and laborious, and took six days of hard labor, under the July sun, to complete the task of freighting the vessels."

The commander of this great undertaking reports thus : " I shall never forget the scenes I witnessed when, standing at the mouth of the shaft, I watched the strange line of helpers while they carried across the historical plain the bodies of the very kings who had constructed the temples still standing, and of the very priests who had officiated in them ; then beyond all, some more of the plain, the line of the Nile, and the Arabian hills far to the east, and above all, and with all, slowly moving down the cliffs and across the plain, or in the boats crossing the stream, were the sullen laborers carrying their antique burdens. As the Red Sea opened and allowed Israel to pass across dry-shod, so opened the silence of the Thebean plain, to allow

THE STRANGE FUNERAL PROCESSION

to pass—and then all was hushed again."

" When all was ready the fleet departed from Luxor, leaving the Arab helpers squatted in groups upon the Thebean side, silently watching the floating cortege gliding down the Nile. News of the ' grand find ' having spread like wild-fire among the natives, the people assembled in crowds at every available point of observation along the river's brink, making most frantic demonstrations. The fantasia

dancers were holding their wildest orgies here and there ; a strange wail went up from the men ; the women were screaming and tearing their hair, and the children were so frightened as to become objects of pity. Some of the most fanatical dervishes plunged into the flood in their attempt to reach the boats, but a sight of the rifle drove them back, cursing as they swam away. When night set in fires were kindled and guns were fired in many directions.

A long Nile voyage having been completed, the mummies were transferred from the steamers to the Boulac Museum, where they were released from their swathings, June 1886, in the presence of the Khedive and an assemblage of august personages. The coverings being all removed by the careful hands of Professor Maspero, the identity of Rameses II., his father Sethi I., his grandson Rameses III., the supposed Pharaoh's daughter who adopted Moses as her own son, and a number of other 'poor, shrivelling lumps of mortality,' once animated by 'the breath of life,' and looked upon as the human embodiment of the sun, or some other fanciful deity, was established beyond all question. And now labelled and numbered as the curiosities of antiquities, these embalmed remains of kings, priests, princes and oppressors of Egypt, await the Archangel's trumpet on the morn of the 'Grand Assize,' when the Judgment shall be set, and the books shall be opened, and every man shall be rewarded according to his works."

The vicinity where these royal mummies were discovered is dismal and gloomy in the extreme. "The scorching sun seems to have levied upon the hills for the last drop of moisture heaven gave them. Underneath are miles and miles of tombs now rifled, but once the resting-places of kings and people who shaped the destinies of the world for

ages." The entrances to the subterranean tombs—the entrances to the cities of the dead—which are seen in the faces of the rugged limestone cliffs, appear as if they were port-holes in the sides of a ship of war. Not a thing of life is seen in the whole region, and every object on which you gaze echoes the astounding fact, that, in fulfilment of Divine prediction, "Egypt has become a desolation." (Joel iii. 19). In no country, ancient or modern, were there at one time so many cities, temples or tombs. But the cities have become rubbish-mounds. The tombs have been plundered for ages, and are being plundered every day. The temples have been ravaged by the Persian, the Assyrian, and the Mohammedan invader, defaced by the Christian iconoclast, and smashed up for the limekiln by the modern Arab. Amid such surroundings the traveller must stand amazed as he gazes upon the mammoth ruins looming up on every hand, to tell of the glory and dignity of that once mighty empire, before whose frown many of the kings of earth did quake.

"In Upper Egypt those wrecks of noble ruins are open to the cloudless sky, and touched with the gold of dawn and the crimson of sunset; but in Lower Egypt, and especially in the Delta where there is no desert, but only one vast plain of rich alluvial soil, they are buried under the rubbish of ages, thus forming these gigantic mounds which are so striking a feature of the scenery between Alexandria and Cairo. Nothing in Egypt so excites the curiosity of the newly landed traveller as these gigantic graves, some of which are identified with cities famous in the history of the ancient world, while others are problems only to be solved by the use of the spade. He sees mounds everywhere; not only in the Delta, but in Middle Egypt, in Upper Egypt, and even in Nubia. And wherever he sees a mound, there,

but too surely, he sees the native husbandman digging it away piecemeal for brick-dust manure.

It was in order to rescue at least a part of the historical treasures entombed in these neglected mounds, and especially in the mounds of the Delta and the district of

THE OLD LAND OF GOSHEN,

that the organization, known as the Egypt Exploration Society, was founded in 1883, under the presidency of the late Sir Erasmus Wilson. An influential committee was formed in London, a subscription list was opened in England and America, and the work of scientific exploration was immediately begun.

From that time to this, the Egypt Exploration Society has sent out explorers every season, having sometimes two, and even three, simultaneously at work in different parts of the Delta. Each year has been fruitful in discoveries. Ancient geographical boundaries have been traced; the sites of famous cities have been identified: sculptures, inscriptions, arms, papyri, jewellery, painted pottery, beautiful objects in glass, porcelain, bronze, gold, silver, and even textile fabrics, have been found; a flood of light has been cast upon the Biblical history of the Hebrews; the early stages of the route of the Exodus have been defined; an important chapter in the history of Greek art and Greek epigraphy has been recovered from oblivion; and an archaeological survey of the Delta has been made, nearly all the larger mounds having been measured and mapped. This survey is now about to be carried out on a much more extended scale, covering the whole of Egypt, and including copies of inscriptions, photographs of monuments, triangulations, careful descriptions of the condition of the ruins, etc.

For this important work two specially trained archæologists will be despatched every season by the Society."

THE DISCOVERY OF PITHOM,

capital of Goshen, one of the twin "treasure-cities" built for Pharaoh, the Great Rameses, by the forced labour of the oppressed Israelites, was the first find of the Egyptian Exploration Society, and is another attestation to the truth of Sacred history. In the ruins of this city we have a practical historical commentary of the highest importance and interest. "Here we have the whole pathetic Bible narrative (recorded in the first and fifth chapters of Exodus) surviving in solid evidence to the present time."

Beneath the ruins of this city are subterraneous chambers covering an area of 650 feet square, surrounded by a wall 22 feet in thickness. This whole space is a honey-comb of spacious cellars, separated by brick walls of from 8 to 10 feet thick. These chambers are now filled with sand, roofless, and without any doors, windows, or gates of any kind; but on the top of the walls are niches marking the places where beams have rested, and showing that above them were buildings from which the only access to these chambers must have been by trap-doors. Here, then, we have one of the store cities built for Pharaoh, for these chambers could have been nothing else but granaries. This peculiarity of reservoirs, only accessible from the roof, exactly tallies with the ancient representations of Egyptian granaries. They are unique; nothing else resembling them has been found in Egypt. Specimens of the brick used in these chambers can be found in the British Museum, and in the Metropolitan Museum of New York, and are usually from

four to eight inches square, and one and a half to two inches thick. They are made of

NILE MUD,

pressed in a wooden mould, and dried in the sun. Also, they are bedded in with mortar which is not common, the ordinary method being to bed them with mud, which dries immediately, and holds almost as well and tenaciously as mortar. This harmonizes with the Scripture narrative, which states that "the Egyptians made the children of Israel to serve with rigor, and they made their lives bitter with hard bondage, in mortar and in bricks."

Further details of this pitiful story tell us how the poor creatures were compelled to gather straw where they could find it, after their supply had become exhausted, and afterwards how they "were scattered abroad throughout all the land of Egypt to gather stubble instead of straw" to mix with their clay, without diminishing the tale of bricks formerly required. In harmony with this record

THE PITHOM BRICKS

are of "three qualities. In the lower courses of these massive cellar walls they are mixed with chopped straw; higher up, when the straw may be supposed to have run short, the clay is found to be mixed with reeds—the same kind of reeds which grow to this day in the bed of the old Pharonic canal, and which are translated as 'stubble' in the Bible. Finally, when the reeds were used up, the bricks of the upper courses consist of Nile mud, with no binding substance whatever." By going down into one of these cellars, at the bottom of the wall, we can see the good bricks for which

straw was provided, a few feet higher up we find those for which the oppressed Israelites had to seek reeds, or "stubble." In the last courses we see the bricks which they had to make, and did make, without straw or stubble of any kind, while their hands were bleeding and their hearts were breaking.

The important discovery of this place was made by the eminent Egyptologist, M. Edouard Naville, of Geneva, first agent of the Egyptian Exploring Society, which began its labours in the Delta in 1883. Mr. Naville selected, as the scene of his first excavations,

A CELEBRATED MOUND

in the Wady Tumilat, between Zagazig and Ismalia, a town about midway of the Suez Canal, near Tel el-Kebir. This Wady Tumilat is in the Goshen of the Bible, and forms a water course which was made to convey a portion of the Nile water to the hosts who made the Suez Canal. Near this were some granite statues representing Rameses II. seated in an arm-chair between the two solar gods, Ra and Tum, and some large mounds. These mounds were excavated in 1883 and 1884, and were found to be the ruins of the city of Pithom, which was built during the time of the Great Oppression, the ruins of which still remain as a monument of Israelitish toil under Pharaoh's cruel taskmasters.

The history and geography of this place are settled beyond all doubt by the discovery among the ruins of a number of monumental inscriptions. These inscriptions reveal the fact that the town which once existed here was built by Pharaoh, Rameses II., and dedicated to Tum, the setting sun, in consequence of which it received the sacred name of Pi-Tum, or Pithom, which means the house of Tum. It

was the *Phakusa* of classical geography. The civil name of the city was Thuket, or Succoth, derived from the name of the district in which it was situated. As the place was not only a store-fort, but a sanctuary, it was thus designated by a twofold name of Pithom and Succoth. This treasure-city of the Egyptians is one of the most valuable discoveries made in that land, as it was the

FIRST HALTING PLACE OF EMANCIPATED ISRAEL

on their departure from Egypt, and remains as the first milestone to point out their way to Etham and Pihahiroth, from Rameses, their starting point. (Exod. xii. 37). Thus the discovery of Pithom has given us a fixed point from which to start. From Rameses up to this point the route of the Israelites is pretty clear. It followed the canal excavated by Rameses II., which united the Red Sea with the Nile, and watered the Tumilat. The canal is represented by the French water canal of to-day. On their march from Egypt, "when Succoth was left, the Israelites still found themselves within the line of fortifications which guarded Egypt on the East, and was known as the Shur, or 'Wall,' to the Semitic peoples. Two main roads led through it to Palestine. One passing by Zar, in the neighbourhood, probably of the modern Kantarah, and after proceeding northward to Pelusium ran along the coast of the Mediterranean to Gaza and the other cities of the Philistines. It is this road which is called 'the way of the land of the Philistines,' (Exod. xiii. 17); but it was not the road by which the Israelites were led," although that was near. The reason assigned for not taking this route was owing to the command of the

Lord, who said : " Lest peradventure the people repent when they see war, and return to Egypt."

Pelusium was the Greek name of Sin, " a fortified city on the north-eastern frontier of Egypt, on the eastern bank of the eastern stream of the Nile, two or three miles from the sea." It was situated amid marshes, and known as

" THE STRENGTH OF EGYPT,"

(Ezek. xxx. 15). In consequence of its position and strong fortifications it was regarded as the key of Egypt ; and every invader first attempted to capture this place.

By reading the Bible narrative we are led to believe that the people of Israel had made their way from Succoth to Etham, in the edge of the wilderness, or Arabian desert, bordering on Egypt, known as " the desert plain." On reaching the fortress of Zar, which protected the road leading from Egypt to the land of the Philistines, they were commanded by God to change the route, by turning back and moving toward Suez, for reasons already assigned. And, in doing so, we find them encamping " before Pihahiroth," between Migdol and the sea, over against Baal-Zephon," which was evidently a port on the Arabian side of the northern arm of the Red Sea, now known as the Gulf of Suez, where the Phœnician sailors and merchants had a sanctuary for the worship of their god Baal.

At this place, in a large plain some ten miles square, the fugitives encamped for the night, when Pharaoh and all his host came upon them in hot pursuit. Unable to cope with the adversary, in terror they cry unto the Lord their God to save them from the hand of the cruel foe.

Although provoked by their lack of faith in His promises, and by murmurings against Moses their leader, the Lord

God of their fathers came to their rescue, by directing the forces of nature to interfere in their behalf, and saved them from the wrath of the proud enemy, whose boastful desire was: "I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them" (Exod. xv. 9). He gave them command to "go forward," and "caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided." And the children of Israel went into the midst of the sea upon dry ground; and the waters were a wall unto them on their right hand and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, and his chariots, and his horsemen." When the Israelites had all passed over in safety, the sea returned to its former channel, and overwhelmed their enemies, who "sank like lead in the mighty waters."

Thus their hasty crossing of the Red Sea by a path which the Lord opened for their deliverance, and the destruction of their enemies by the overwhelming billows of the great deep, completes the drama of the deliverance of Israel from the "House of Bondage." And, as we follow the rescued host, we find Miriam leading the choir and giving back the response of the triumphal procession, as it marches along the Arabian banks of the Red Sea, to celebrate with timbrels the overthrow of Pharaoh.

In contemplation of this remarkable event how appropriate to the occasion is the following poetic language:

"Sound the loud timbrel o'er Egypt's dark sea!
 Jehovah has triumphed—His people are free!
 Sing!—for the pride of the tyrant is broken:
 His chariots, his horsemen, all splendid and brave—

How vain was their boasting!—the Lord hath but spoken,
And chariots and horsemen are sunk in the wave!
Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumphed—His people are free!

Praise to the conqueror! praise to the Lord!
His word was our arrow, His breath was our sword!
Who shall return to tell Egypt the story
Of those she sent forth in the hour of her pride?
For the Lord hath looked out from his pillar of glory,
And all her brave thousands are dashed in the tide.
Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumphed—His people are free!"

As the Biblical record of Israel's escape "out of the house of bondage," by a dry land passage through the Red Sea, has often been scouted by sceptics as "a physical impossibility,"

A NATURAL PHENOMENON

has recently been witnessed in the same vicinity, by *reliable* eye witnesses, which sustains the Sacred narrative, and proves it to have been quite possible. The facts of the case are these: A few years ago Major-General Tulloch was making governmental surveys for Great Britain in that part of Egypt through which the children of Israel passed in their departure from Goshen, and witnessed a natural occurrence of the most remarkable nature. His official statement recently published states, that in the spring of 1895 he was engaged in surveying the borders of Lake Menzaleh, now a part of the Suez Canal. While thus engaged, on one occasion, he says, a sudden and violent storm arose, the force of which was so great as to carry every movable object in its path before it, including the water of the lake, which was

entirely abducted in a few hours, leaving the vessels moored in the lake stranded on dry land, until the receding water had returned to its former position.

This incident is truly remarkable, and harmonizes with the Sacred story of

THE GREAT DELIVERANCE OF THE HEBREWS,

By it the sceptic is entirely disarmed of any argument he may attempt in future to advance in support of his idea of the case, because it asserts, through living eye-witnesses of the day, that it is within nature's proven power that such a salvation and catastrophe should occur, and gives a new interest to the Bible history of the great event, wherein is set forth the triumphal passage of the captives dry shod through the way of the waters, whose returning flood destroyed their oppressors.

By considering the trying circumstances in which the Israelites were placed, we are enabled to see the wisdom, goodness and justice of God, in directing the laws of nature, which are always under His *absolute* control and guidance, so that the groaning captives might be released from bondage, and their cruel taskmasters made to realize that "the way of the transgressor is hard."

Having long endured untold cruelties and insults by the Egyptians, which had imbittered their lives beyond endurance, they fled at the command of the Lord to Moses, and by the permission of their masters. After two days of hasty travelling they encamped by the borders of the Red Sea. Here they are terror stricken, as they lift up their eyes and behold the hosts of the Egyptians with their war chariots marching after them. As they see the rays of the sun glimmer in halos from the whirling wheels of the royal

chariots, and hear the thunder tread of that mighty army, their plaintive wail ascends the skies, and He whose ear is ever open to hear the cry of distress, and who is, as the Psalmist puts it, "a very present help in trouble," comes to their relief. "He did fly upon the wings of the wind; He made the clouds his chariot; At the blast of the breath of his nostrils, the channels of the waters were seen; the sea saw it and fled." (Ps. xviii. 10, 15; cxiv. 3).

Whilst thus dismayed and terror-stricken, Moses, in obedience to the Divine command, proclaims an advance, and stretches his hand with "the rod of God" therein out toward the waters. "In an instant, from the north-east a breeze is blowing, a wind is rushing, a gale is howling, a tempest's awful power is smiting the waters of the sea. Slowly the waters yield to the air's beating fury. Soon a great mass, a driven flood, is seen hurling from the shore. It returns not. The storm's gigantic strength carries the huge bulk farther and farther, until the awestruck watchers realize that the way of safety is free before them. As before, the mountains shut them in on one side; the enemy who would destroy are close at hand, but the impassable barrier of the waters has rolled from their path. Now, they hasten to the bed of the sea, and speed the distance to the further shore. They have passed through the sea, but its waves have not touched them. Yet, what of the enemy? Will they pursue? Yes; already the lustful foes are stirring, the horses are spanned to the chariots; the captains mount to their places; the great army hurries to follow the freedmen's flight. The children of Israel shudder and grow pale. Their hearts throb in an ecstasy of new alarms. But what is this? The wind is dead. No. Stay! It is blowing again; blowing harder and harder yet, but not from the north-east now. It

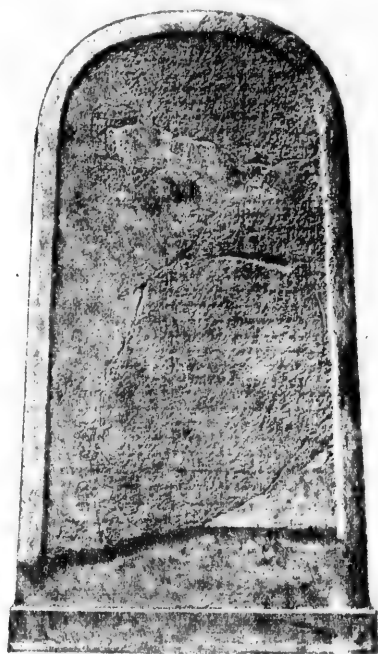
is sweeping from the opposite way--sweeping with tremendous speed again, irresistible as before. Now on the horizon the Hebrews see the wreathing wall of advancing waters. From the safe shore the fugitives watch it with hearts swayed by sudden hope. The Egyptians see it, too, and their pulses leap in sudden horror. They wheel and flee. Too late ! The Sacred record is : "And the waters returned and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them ; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea ; and the waters were a wall unto them on their right hand and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians : and Israel saw the Egyptians dead upon the sea shore." (Exod. xiv. 28-30).

Another marvellous discovery of great import was that of

THE FAMOUS MOABITE STONE,

an illustration of which is given on the following page. This remarkable stone is a monument which yields in importance to none yet found. It was erected by Mesha king of Moab about nine hundred years before our era, in record of a temporary victory over Israel, before the death of Ahab, and is a remarkable evidence of the truthfulness of the Sacred narrative. It was dedicated to Chemosh, the national god of Moab, to whom the victorious revolt is ascribed.

The incidents connected with the discovery of this stone are of special interest, and of greater importance than those in connection with the finding of the body of Rameses. The following is a record of the whole proceedings : On the 19th of August, 1868, Rev. F. A. Klein, a German missionary in the service of the Church Missionary Society



The Moabite Stone, now in the Museum of the Louvre, Paris. The text was secured from the paper "squeezes" taken before the original was broken by the Arabs, as referred to on page 71. The repaired places are the smoother portion of the surface.

at Jerusalem, was on a visit to Moab ; and, when in the vicinity of one of " the high places" of that land called Dibon—now known as Dhiblan—was informed by an Arab sheikh, that close to where he then was, there was a stone which was inscribed with ancient characters. Mr. Klein, on examining the stone found that it was a substantial slab of black basalt rounded at the top, and presenting the appear-

ance of a gravestone. Its dimensions were, three feet ten inches in height, by two feet in width and fourteen inches in thickness. It was covered with thirty-four lines of inscription in Phœnician letters, and was evidently one of the oldest memorials of alphabetical writing.

Mr. Klein having no idea of the value and importance of the discovery he had made, instead of copying the whole of the inscription, noted down a few words only, and compiled an alphabet out of the rest. On his return to Jerusalem he informed the Prussian Consulate as to the discovery he had made, and it was decided at once that an effort be made to secure the stone.

A short time afterwards Sir Charles Warren, then agent of the Palestine Exploring Society, was informed of the existence of the monument, but learning that the Prussian Consul was negotiating for its purchase he took no action about it. In the spring of the following year. M. Clermont-Ganneau, dragoman of the French Consulate, on hearing that the stone was still at Dibon with the inscribed face exposed to the weather, determined to get possession of it for France. And without delay, natives were sent to offer a large sum of money for the monument, and procure "squeezes" of its inscription. Unfortunately the messengers sent for this purpose quarrelled in presence of the Arabs, and it was with difficulty that Selim-el-Qari, M. Clermont-Ganneau's agent, was able to obtain a half-dried squeeze for the French Consulate. Were it not for this squeeze, which is now preserved in the Louvre, we would have an imperfect knowledge of the contents of the text.

The sum offered for the stone by M. Clermont-Ganneau was three hundred and seventy-five pounds sterling, whereas eighty pounds had previously been promised by the Prussian

authorities, and agreed to by the Arabs after long and tedious bargaining. The largeness of the French sum, and the rival bidding of the two European Consulates to obtain the stone, naturally aroused in the minds of the Moabite Arabs and Turkish officials an exaggerated idea of its mercantile value. Grasping this idea, the Governor of Nablûs demanded to retain the splendid prize for himself. The Arabs, indignant at being compelled to thus give up the stone for nothing, lighted a fire under it, and, when heated, they poured cold water over it, shivering it into fragments. "The pieces were distributed among different families, and placed in their granaries, in order to act as charms in protecting the corn against blight." A considerable number of the fragments have since been recovered, and purchased by the French government for thirty-two thousand francs, and placed in the Louvre Museum at Paris, and a reconstruction of the stone has been the result. But without the "squeeze" which was taken before the destruction of the stone it would have been impossible to fit many of the fragments together, so that it is our only authority in the absence of the missing portions of the monument.

"The work of restoration and interpretation was ably performed by M. Clermont-Ganneau, by way of amends for the over-hasty zeal which brought about the destruction of the monument. The latest and best edition of the text, however, is that which was published in 1886 by the two German Professors, Smend and Socin, after weeks of study of the 'squeeze' preserved in the Louvre."

The following is the translation of this text given by Dr. Neubauer :

" I Mesha, son of Chemosh-Meloch king of Moab, the Dibonite. My father reigned over Moab thirty years and I reigned after my father. I made this monument to Chemosh at

Korkhah. A monument of salvation, for he saved me from all invaders, and let me see my desire upon all my enemies. Omri

[was] king of Israel, and he oppressed Moab many days, for Chemosh was angry with his

land. His son followed him, and he also said: I will oppress Moab. In my days Che[mosh] said :

I will see my desire on him and his house. And Israel surely perished for ever. Omri took the land of

Medeba and [Israel] dwelt in it during his days and half the days of his son, altogether forty years. But there dwelt in it

Chemosh in my days. I built Baal-Meon and made therein the ditches ; I built

Kirjathaim. The men of Gad dwelt in the land of Ataroth from of old, and the King of Israel built there

Ataroth ; and I made war against the town and seized it.

And I slew all the [people of] the town, for the pleasure of Chemosh and Moab ; I captured from thence the *Arel* of Dodah and tore

him before Chemosh in Kerioth. And I placed therein the men of Sh(a)r(o)n, and the men

of M(e)kh(e)rth. And Chermosh said to me: Go, seize Nebo upon Israel ;

I went in the night and fought against it from the break of dawn till noon ; and I took

it, and slew all, 7000 men, [boys?], women, [girls?], and female slaves, for to Ashtar-Chemosh I devoted them.

And I took from it the *Arels* of Zahveh and tore them before Chemosh. And the King of Israel built

Jahaz, and dwelt in it, while he waged war against me ;

Chermosh drove him out before me. And I took from Moab 200 men, all chiefs, and transported them to Jahaz, which I took

to add to it Dibon. I built Korkhah, the wall of the forests and the wall

of the citadel: I built its gates and I built its towers. And I built the house of Moloch, and I made sluices of the water-ditches in the middle town. And there was no cistern in the middle of the town of Korkhah, and I said to all the people: Make for yourselves every man a cistern in his house. And I dug the canals for Korkhah by means of the prisoners of Israel. I built Aroer, and I made the road in [the province of] the Arnon. [And] I built Beth-Bamoth, for it was destroyed. I built Bezer, for in ruins [it was. And all the chiefs] of Dibon were 50, for all Dibon is subject; and I placed one hundred [chiefs] in the towns which I added to the land. I built Beth-Medeba and Beth-diblathaim and Beth-baal-meon and transported thereto the [shepherds? . . . and the pastors] of the flocks of the land. And at Horonaim dwelt there . . . And Chemosh said to me: Go down, make war upon Horonaim. I went down [and made war] . . . And Chemosh dwelt in it during my days, I went up from thence . . ."

The tablet contained a few more lines which could not be deciphered owing to the imperfection of the latter portion of the "squeeze" or paper impression taken while the stone was intact.

The reader will be able to learn from this inscription that the Moabite Stone was evidently a monument erected to Chemosh, the

NATIONAL GOD OF THE MOABITES,

by King Mesha, in order to preserve the record of some victory gained over the kingdom of Israel by the children of

Moab, during the latter days of Ahab's reign, previous to their final revolt after his death, in which case the Moabites were completely routed by the allied forces of Israel, Judah and Edom. In the Scripture record, given in the third chapter of second Kings, we learn that these armies marched against Moab by a circuitous path through the Edomite desert, where they almost perished for lack of water, but were saved by the prophet Elisha, who caused ditches to be dug, which became filled with water during the night. We are also told that this water was the means of the defeat of the Moabites at that time, who mistook the water for the blood of their enemies, owing to the crimson rays of the morning sun beaming upon it, and fancied that the three allies had killed each other during the night, and hurried tumultuously to the camp of the invaders with the triumphant shout of "Moab to the spoil!"

Instead of obtaining "the spoil," however, they were here received by a united and powerful army, who smote them "hip and thigh" with a great slaughter, pursuing them into their own country, destroying their cities, stopping their wells, felling their trees, and covering their best land with stones. In his straits the King of Moab was forced to take refuge behind the fortress, where he was besieged; and, in his frenzy, "he took his eldest son, that should have reigned in his stead, and offered him for a burnt offering upon the wall," to his idol god, doubtless in hope of obtaining its assistance. But assistance from such a source was impossible, as *Chemosh*—"the abomination of Moab"—was a fanciful deity, which neither could hear nor speak nor walk.

The decipherment of the inscription of this slab undoubtedly casts a ray of light on the Bible story, prompting the Scripture student to a careful inquiry and investigation of

the whole matter. It will be seen that while there is a general agreement between the Sacred record and the stone inscription, there are also disagreements, which, by careful study, become more apparent than real. On reading the inscription we naturally suppose that "Omri" must be a mistake in the name, as, according to Scripture narrative, with which we are familiar, it was David and not Omri who conquered the people of Moab, and Solomon, his son, doubtless held them under tribute, as he did the other nations which his father had subdued. There is no evidence, however, to show that the Moabites were "oppressed" under the reign of either David or Solomon; and, although the Bible is silent on the subject, it is evident that after the death of Solomon Moab revolted from the yoke of Rehoboam, and was again subdued by an Israelitish king, and became

TRIBUTARY TO THE KINGDOM OF ISRAEL.

Had this not been so, King Mesha would not have rendered unto the king of Israel, as a yearly tribute, "an hundred thousand lambs, and an hundred thousand rams with the wool," neither could Moab have "rebelled against the king of Israel after the death of Ahab," as recorded in the third chapter of the second Book of Kings.

As to the statement of the Moabite Stone inscription, that Omri "oppressed Moab many days," his son continuing the same line of oppressive policy, and that "Omri took the land of Medeba and Israel dwelt in it forty years," the matter is made clear when we consider that the reign of Omri and his son Ahab extended over a period of 34 years, and that Ahab's son Ahaziah had reigned two years, and was succeeded by his brother Jehoram, before the king of Moab's

final rebellion. By considering these facts, and also that Omri was the chief captain of the host of Israel probably for many years, under the dynasty of Baasha, previous to the establishment of his own dynasty, we will be able to see the harmony that exists between the Bible narrative and the record of the Moabite Stone. If there is any difficulty in solving the apparent problem referred to, the matter will become clear when we consider that the Moabites were probably subdued by king Baasha, under the generalship of Omri, in which case the latter would naturally be accredited with the victory, in the same sense as that of Waterloo is credited to Wellington. But, besides all this, King Mesha, when inscribing the Moabite Stone, was undoubtedly speaking of something which had actually happened in his own day, and not an oppression of nearly 200 years previous, which must have been the case, if we admit that the statement means the subjection of Moab by David, whose death occurred 163 years before that of Ahab. As the record stands there is no real contradiction between the statement of King Mesha and that of Bible history. On the contrary there is undoubted harmony. And further, the Moabite Stone inscription evidently records an important event in the history of Israel, on which the Scripture record is silent.

Whilst Moab has thus contributed to the support of Bible narrative the land of Palestine has lately developed

WONDERFUL REVELATIONS

in attestation to the same Divine record. It is now reported upon good authority that out of 622 places west of the Jordan, mentioned in Scripture, 434 have been located beyond doubt, and that new discoveries are almost daily being made. One who is deeply interested in these remarkable discoveries of

the Holy Land records: "Who can say what revelations are in store for us in the next few years? As Tel after Tel is explored, and library after library comes to view, we may expect to recover not only the history of ancient Palestine in the centuries immediately preceding its conquest by the Israelites, but the earlier legends and traditions of the country as well. To dig up the sources of the book of Genesis is a worthier and more profitable occupation than to spin theories about its origin and compilation." The same authority also says: "It is to excavations in Palestine that the archaeology of the Book of Judges must look for light and illustration, and these excavations have as yet but scarcely begun. Apart from the shafts sunk in the teeth of Turkish opposition and mechanical difficulties at the foot of the temple walls of Jerusalem, the excavations conducted by Professor Petrie, for Palestine Exploration Society in 1890, and afterwards continued by Mr. Bliss, was the first systematic attempt that has been made to wrest from the soil of Palestine the secrets which it has guarded so long. Their explorations at Tel el-Hesi, in Southern Palestine, have resulted not only in the

**DISCOVERY OF THE LONG-LOST SITE OF
LACHISH,**

but also in the discovery that the remains of the Amorite cities, overthrown by the invading Israelites, still exist in the Holy Land." We have also "in Mr. Petrie's excavations an eloquent picture in the condition of Southern Palestine in the ages of the Judges." His researches at Lachish have founded the science of Palestinian archaeology, and fixed the chronological sequence of the various kinds of pottery whose fragments have been found in the successive

strata of the Tel forming the ruins of Lachish, as well as the respective ages of the 'toolings' observed upon the hewn stones of the ruined buildings. The broken shreds which cover the site of a city of ancient Canaan now tell us the period to which they belong as certainly as they do in Egypt or Greece, and from a glance at the mode in which a stone has been worked, we can learn whether it was brought from the quarry in the times of the kings of Judah, or in the latter epoch of Greek and Roman dominion."

As the old Amorite city of Lachish, so celebrated in Bible story and prophecy, is said to have been next in importance to that of Jerusalem, the finding of its site and ruins, by Dr. Flinders Petrie and Mr. F. J. Bliss, may justly be considered one of the most valuable archaeological discoveries made as yet in Bible Lands. The name of this old city means "impregnable," and the place was doubtless one of those stronghold cities in Canaan which the discouraged spies declared "were great and walled up to heaven." It was evidently of greater strength when Israel entered Canaan than any of the other walled cities of the South, as it required Joshua longer time to capture it than any of the others in that region (Joshua x. 31, 32). After having been strengthened by Rehoboam it was undoubtedly of superior fortification, as it is presumably evident that Sennacherib, king of Assyria, "and all his power with him," were unable to conquer it. The vast army of this monarch we are told came up against "the fenced cities of Judah" and "encamped against Lachish," but no authentic record has as yet revealed to us that they were ever able to capture it. Indeed it is rather implied in the eighth verse of the nineteenth chapter of second Kings, that Sennacherib had abandoned the siege of Lachish, and gone against Libnah,

"a neighbouring city, when "the angel of the Lord went out, and smote in the camp of the Assyrians an hundred four-score and five thousand." This is one of the most astonishing events recorded in history, and is immortalized by Byron in the following poem ;

"The Assyrian came down like a wolf on the fold,
And his cohorts were gleaming with purple and gold,
And the sheen of their spears was like stars on the sea,
When the blue waves roll mightily on deep Galilee.
Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen ;
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown.
For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed ;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and for ever were still.
And there lay the steed with his nostrils all wide,
But through them there rolled not the breath of his pride ;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.
And there lay the rider, distorted and pale,
With the dew on his brow and the rust on his mail ;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpets unblown.
And the widows of Asshur are loud in their wail,
And the idols are broke in the temple of Baal ;
And the might of the Gentile unsmote by the sword,
Hath melted like snow in the glance of the Lord."

But what makes this remarkable event still more wonderful is the fact that a base-relief which adorned the walls of Sennacherib's palace at Nineveh, discovered by Layard, and now in the British Museum, represents

THE SIEGE OF LACHISH,

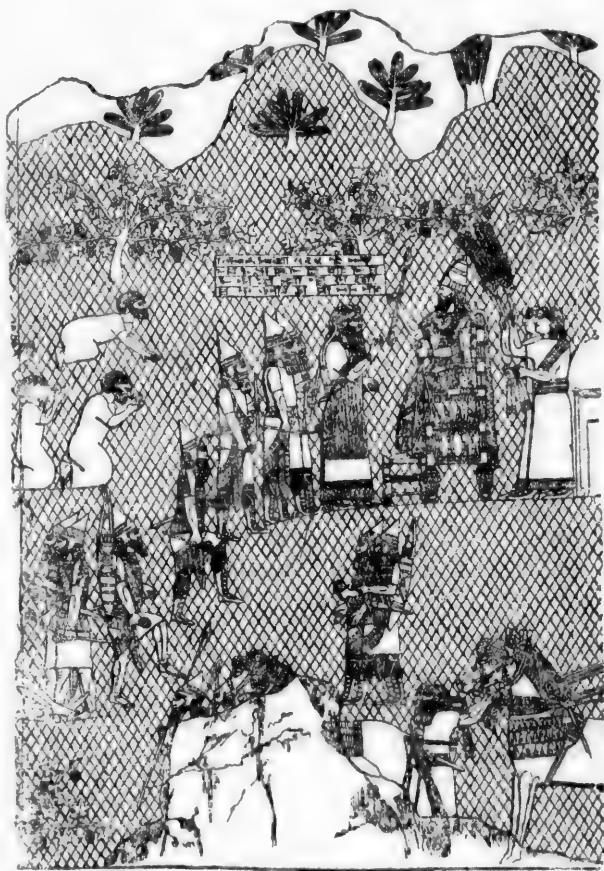
with the Assyrian monarch seated upon an arm-chair before the captured city, and a long line of suppliant prisoners passing before him. A slab inscription connected with this sculptured representation of the siege states: "Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment, before the city of Lachish; I give permission for its slaughter." A fac-simile of this picture is given on the opposite page.

As it is doubtful whether the proud Assyrian monarch was able to capture the royal city of Lachish, it is probable that the sculptured scene of its capture was executed by Sennacherib before leaving home, to celebrate an anticipated victory which he was not allowed to win.

The humiliation connected with the destruction of his immense army leaves no room to doubt that his well laid plans for the overthrow of Judah were never executed. The Scripture narrative assures us that after the loss of his host "he returned with shame of face to his own land, and when he was come into the house of his god" his sons "slew him there with the sword."

This destruction of the Assyrian host was one of the grandest and most stirring events in Hebrew history, and was worthy to stand side by side with the memorable overthrow of Pharaoh eight hundred years before. It was nobly fitted to give support to faith and courage in future trials that might arise against the people of Judah, if they should only place reliance on the arm of God.

By looking at the circumstances connected with the invasion of Judah by Sennacherib at this time, the justice of the Almighty in the miraculous destruction of his host will be seen.



Representation of Sennacherib's anticipated victory at Lachish, the king being seated upon a lofty throne, and receiving the submission of the inhabitants and spoil of the city.

Before attacking Jerusalem, as he had intended, Sennacherib deemed it better to capture the fenced cities of Judah ; and having taken many of these, so disheartened Hezekiah that he agreed to pay him tribute. After making a treaty of peace with the king of Judah, it appears that he went to Egypt, leaving one of his generals to besiege Ashdod or Azotus, a stronghold of the Philistines. Returning to Palestine, Sennacherib broke his agreement, and attacked the stronghold fenced cities of Judah that he had previously failed to capture. He was encamped against Lachish when he sent his general, Rab-shakeh, with a threatening and blasphemous message to Jerusalem, summoning Hezekiah to surrender the city. Under such trying circumstances we find Hezekiah's faith and courage sustained by prayer to God, that He would interpose on behalf of his people, who were unable of themselves to go against the powerful host of Assyria. In answer to this prayer of Hezekiah the host of Sennacherib was undoubtedly destroyed, as already stated.

When or by whom this renowned city of Lachish was finally destroyed remains among the mysteries of the past. The excavations of the place, however, are of the most promising nature, and in due time the entire history of the ancient city shall, no doubt, be brought to light.

THE LOCATION OF LACHISH

is sixteen miles to the east of Gaza, and is called by the Arabs "Um Lakis." The place has apparently long been deserted and is utterly desolate. It is situated in a plain which stretches away northward to the horizon. The foundation of the city is a natural eminence rising about forty feet above the plain, on the summit of which a mound of

ruins about two hundred feet each way rises sixty feet higher. This hill of ruins undoubtedly marks the citadel of the strong city, and forms a conspicuous landmark in the landscape. These ruins are the remains of successive buildings which were constructed at various times, one upon the ruins of the other. This fort of ruins stands on the north-east corner of an enclosure about a quarter of a mile in width.

The site of the city was well chosen in ancient times. Close to it rises the only good spring of water in the whole district, which, when swollen by the rains of winter, becomes a raging torrent, known by the natives of the country as "the Hesy." The stream flows past the eastern side of the mound, which it has eaten away, and so exposed a large section of it to view. The admirable site of this city, and the spring of water which flowed beside it, made it, next to Jerusalem, the most important fortress of Judah. Professor Sayce in speaking of this place says: "Here we can trace the cities which have risen in successive ages one upon the ruins of the other. The earliest of these cities was the primitive Lachish, and when in after times a lower city extended itself around the foot of the hill, it was still upon the old site that the citadel was planted, and that the inhabitants thronged together in time of danger. To the last the lower city remained little more than a suburb; the public buildings of the town and the residences of its chief inhabitants were erected on the fortified mound."

According to Mr. Petrie's report, the close of the history of the place was in the fifth century B. C. The evidence of this statement is based on the discovery of portions of black and red Greek pottery among the ruins "in the top foot or two of the mound on the east side and the north-west; the most dateable of these is a part of a small vase, made about

450 B. C.; and none of the other fragments indicate a later age than this." Prof. Petrie goes on to say: "If then the top of the mound is of 450 B. C., how far before that are we to date the bottom of the sixty feet of ruins beneath us? unfortunately no Egyptian objects were found which would give us a fixed point; and the only help we can get in estimating what must have been a long period is in the Phœnician pottery. Not much of this occurs in the mound; but as many vases were found associated together in burials outside of the town, we know all the contemporary varieties, and can help our dating by each of them. The date of this Phœnician pottery may be roughly said to range from 800 to 1400 B. C."

Under the operations of Mr. Bliss the foundations of the original town have been discovered, and consists of huge walls, "built of crude brick, and are as much as twenty-eight feet eight inches in thickness. The bricks which are about twenty-two inches by twelve, are laid in alternate courses of headers and stretchers. There are indications that at one time the wall was partly broken down and had subsequently to be repaired."

After removing the various layers of the ancient ruin, Mr. Bliss reached the stratum which marks the age of the

PRIMITIVE FOUNDERS OF THE CITY.

In the spring of 1892 he discovered the ruins of the governor's palace of that ancient period. He also found the Babylonian seal-cylinders, as well as the imitations of them, the manufacture of which are known to belong to the period which extends from 3000 to 1500 years B. C. An authority referring to these cylinders states: "Their western imitations are identical in style with similar cylinders which have

been found in the prehistoric tombs of Cyprus and Phœnicia, and so fix the date of the latter."

Mr. Bliss has also here discovered Egyptian beads and scarabs of the Eighteenth dynasty, among which is a bead inscribed with the name and title of Teie, who was the royal wife of Amenophis III., and mother of Amenophis IV., or Khu-n-Aten. Besides this bead, when closing the excavations for the season of 1892, at this place, he discovered a Cuneiform tablet of similar shape and character to those recovered at Tel-el-Amarna. The handwriting of this tablet "resembles that of the letters which were sent to the Egyptian kings from Southern Palestine, and the text turns out to be a despatch addressed to an Egyptian officer, and mentioning the very person who, as we are informed by the contemporary king of Jerusalem, as well as by a letter from him, was

THE EGYPTIAN GOVERNOR OF LACHISH.

Zimrida, or Zimridi, was the representative of the Pharaoh Khu-n-Aten in that city, and the name of Zimrida twice occurs in the despatch."

The following is Professor Sayce's translation of this tablet despatch from the governor of Lachish to Pharaoh's officer in Egypt:

"[To] the officer Bal . . . ; I . . . abi prostrate myself at thy feet. Verily thou knowest that Baya and Zimrida have brought the spoil (?) of the city, and Dan-Hadad says to Zimrida my father: The city of Yarami (perhaps Jar-muth) has sent to me [and has] given me 3 pieces of . . . wood, and 3 slings, and 3 falchions since I am perfect (?) over the country of the king, and it has acted against me; but unto my death do I remain. As regards thy . . . which

I have brought (?) from the enemy I . . . , and I have sent Bel (?)—banilu, and . . . rabi-ilu-yuma . . . has despatched his brother to this country to [strengthen it].”

Commenting on this tablet epistle. Professor Sayce says: “the discovery of this document is one of the most remarkable ever made in archæological research. Cuniform tablets are found in the mounds of an ancient city in Upper Egypt which prove to be letters from the governors of Palestine in the fifteenth century before our era, and among them is a letter from the governor of Lachish. Hardly have these letters been published and examined before the excavation of a distant mound in Palestine, which the archæological insight of Dr. Petrie had identified with the site of Lachish, brings to light a cuniform tablet of the same age and nature, on which the name of the same governor is mentioned more than once. It is

A VERITABLE ARCHÆOLOGICAL ROMANCE.

The discovery leads to consequences of the highest interest and importance. Not only does it verify Prof. Petrie's identification of Tell el-Hesi with Lachish as well as his chronological arrangement of the pottery and strata of the mound; it proves also that both Lachish and elsewhere, where the ruins of the old Amorite cities still cover the soil, we may expect to find libraries of archive-chambers still stored with inscribed tablets of imperishable clay.”

The letter in tablet inscriptions addressed by Zimridi or Zimrida of Lachish which has been disinterred at Tel el-Amarna runs thus: “To the king my lord, my gods, my sun-god, the sun-god who is from heaven, thus (writes) Zimridi, the governor of the city of Lachish. Thy servant, the dust

of thy feet, at the feet of the king my lord, the sun-god from heaven, bows himself seven times seven. I have very diligently listened to the words of the messenger whom the king my lord has sent to me, and now I have despatched a (mission) according to his message."

This letter is of great value, giving, as it does, an idea of the *absolute* power of the Pharaohs over their subjects, and their absurd claim to supreme adoration, as Deity Himself.

As to the various strata of ruins which compose the mound at Lachish, we are informed that "the most prominent stage in the history of the town is pointed out by the widespread beds of ashes and the underlying stratum of stream-bed stones which lie above the ruins of the first and earliest city." The excavators have no doubt that these ashes were spread by the wind.

Above these ash deposits "alternate layers of black charcoal dust and white lime ash streak the face of the mound for a depth of about five feet, and the lines are always unbroken and continuous, often a streak not over half an inch thick being traceable for ten or twenty feet, and gradually thinning out at the ends." As no deposit by hands could effect this, it is believed that the stuff must have been wind-borne and dropped by the breeze without interference. It is also believed that the sources of these ashes were doubtless the burning of plants for alkali, as is now done by the Bedouin, and that at the time when the alkali burners resorted here, and when their ashes blew about and settled undisturbed over a great part of the hill, the city must have been deserted by its former inhabitants.

ONE LAYER OF THE RUINS

is chiefly made up of rounded stones from the adjacent stream, showing a time when no regular brickwork was used, but when huts were roughly piled up of the nearest material ; a barbaric period followed by a desolation. So far as can be ascertained from the evidence adduced, this period of barbarism and desolation corresponds with the time of the Judges, a period, according to some authorities, of over 400 years, extending from the death of Joshua to the accession of Saul.

It is impossible to give an exact chronology of this period, because the story of the Judges is not written in the chronological method. But we have some general outlines by which a fair estimate can be made. "During the time of the Judges the government was largely that of a republic, of which God himself was the real head. The high priest was God's prime minister, the priests and the Levites were to decide ordinary cases and to instruct the nation ; and the judges were raised up to be military commanders in times of special need."

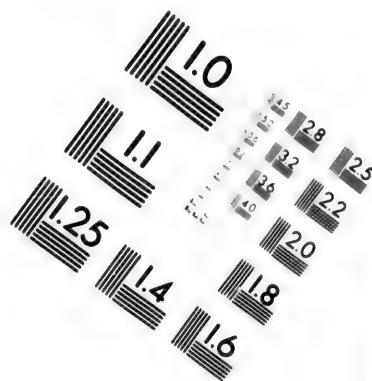
By careful reading of the book of Judges we are led to infer that

THE PERIOD OF THE JUDGES

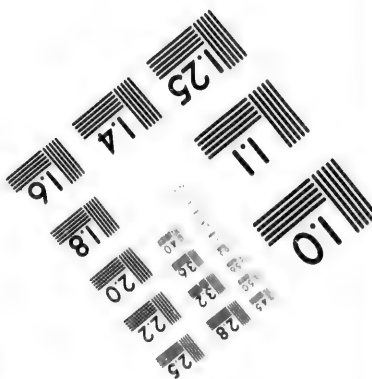
was a terribly barbaric age ; its fragmentary records speak of savage retaliation, and the fierce struggles of disorganized tribes. It is recorded that "in those times there was no place to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city (2 Chron. xv. 5, 6). We are also informed that "the

highways were unoccupied, and the travellers walked through by-ways. The inhabitants of the villages ceased," and that as there was no king in Israel, "every man did that which was right in his own eyes" (Judges v. 6, 7 ; xvii. 6). And it can easily be gathered from the sequel that few among the people did "that which was right." Consequently, as punishment for their evil doings, the Supreme Ruler of nations, who cannot do otherwise, and be God, than punish the transgressor of His Divine Law, raised up enemies in every quarter as executioners of His justice, who invaded the land and left many of their choice cities in ruins. However, amid all the turmoil and battle-array of those days, it is also recorded that there were intervals of peace and prosperity, which, on the whole, were much longer than the times of war and oppression. Although the general impression given by the Sacred narrative is, that there was no peace to him that went out or came in during all those years ; yet, it would be a mistake to suppose that there was nothing during all the centuries covered by the Book of Judges but an unbroken series of apostasies and judgments. In the darkest hours of that period, we have reason to believe there were some of the people that feared God, and for their sakes His execution of justice was mixed with mercy ; hence the intervals of peace and security related in His Word.

Notwithstanding those seasons of peacefulness, however, there is no record to intimate that any of the cities of Canaan destroyed by Joshua, or invading enemies after his death, were repaired until after the monarchy under the kings was established. In the Scripture record we have



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**A GREAT BREAK IN THE HISTORY OF
PALESTINE,**

between the destruction of the Amorite civilization and the establishment of the Jewish civilization under the kings ; and the stratum of *rude material* in the ruins of Lachish, corresponds to that period. In fact it is considered by wise men, who have carefully investigated the matter, that there was no other period in the national history of Israel when the large mound of ruins, forming the remains of Lachish, could have accumulated.

Immediately above the stratum of the ruins of the old Amorite city "the excavator has found the remains of a new Lachish with strong fortifications and public buildings of stone. Among the stones are slabs on which pilasters of curious form have been cut in relief. In place of a capital each pilaster is finished with a volute which has the form of a ram's horn." Among the remains of this new city it is apparent on every hand that the fortifications and buildings were from time to time ruined by an enemy, or fell into decay of their own accord, and that upon their foundations fresh walls and buildings were "constructed out of the old stones. In one place there is a 'glacis-slope,' some thirty feet in breadth, formed of blocks of stone, bedded in the earth, and faced with white plaster. The slabs on which the pilasters are carved, and which Mr. Petrie would refer to the reign of Solomon, have been smoothed with flint scrapers." Thus the Jewish Lachish had its "ups and downs" until after the final captivity of Judah, when it evidently sank into decay and ruins, and remained so until now resurrected after its long night of oblivion to confirm the record of Bible story.

"While Mr. Petrie and Mr. Bliss have thus been working at Lachish, the natives have been working in the neighborhood of Gaza, at a spot the exact situation of which is unknown. But wherever it is, it is a site which goes back to the days of

THE EGYPTIAN SUPREMACY IN CANAAN.

Some of the objects which have been found there have been purchased by Mr. Bliss, and prove to belong to the age of the Eighteenth Egyptian dynasty. Among them are alabaster vases bearing the name of Amenophis III. and his wife Teie. Another object bears an inscription which shows that it belonged to a temple of the goddess Mut, and that this temple had been erected by Amenophis II., the grandfather of Amenophis III. As objects of Egyptian manufacture have thus been lying undisturbed on the site since an earlier period than that of the reign of Khu-n-Aten, we may anticipate that here also a library of cuneiform tablets similar to those at Tel el-Amarna will be found." As to these tablets the illustration on page 93 will show the reader what they are. We know that in Babylonia and in Egypt the interior of a temple was the favourite place in which to store the contents of a library, and it is therefore by no means improbable that the modern fellahin have lighted on the site of the ancient library of Gaza, and that astounding revelations will be made in due time. The exploration of Western Palestine is, doubtless, almost exhausted on the surface, but there is evidently a great future for it underground." A noted authority referring to this subject says: "We have run most of the questions to earth; it only remains to dig them up." As to

THE PHILISTINE GOD DAGON,

it has been discovered that instead of being represented as "the fish god," composed of half man and half fish, as shown in picture books, he should be set forth as a "ploughman" in representation of "an agricultural deity who watched over the growth and ripening of the crops."

That Dagon was "the god of corn is shown by a Phœnician cylindrical seal of crystal now in the Ashmolean Museum at Oxford," on which is inscribed in Phœnician letters the name of "Baal-Dagon," while an ear of corn is engraved near it.

This discovery explains why the "five golden mice" were sent as a trespass offering to the God of Israel, by the Philistines, on their return of the ark to Beth-shemesh, as recorded in the sixth chapter of first Samuel. The plain of Philistia was one of the most productive sections of the Holy Land, and the Philistines were an agricultural people. Jehovah, the God of Israel, was looked upon by them as essentially "the Lord of hosts," "a man of war," "and as such he was the antagonist of the agricultural god of the Philistine cities. He had proved his superior power by overthrowing the image of their god, just as in external nature the corn which was under that god's protection was destroyed by the mice. It was accordingly natural to conclude that the mice were the instruments and symbols of the God of Israel, and that the surest way of appeasing his wrath was to present him with them in a costly form."

By reading the Scripture narrative it is difficult to grasp the idea that Dagon was a god who protected their fish, as there is no intimation given that they were ever engaged in any kind of marine occupation. But, when the images of

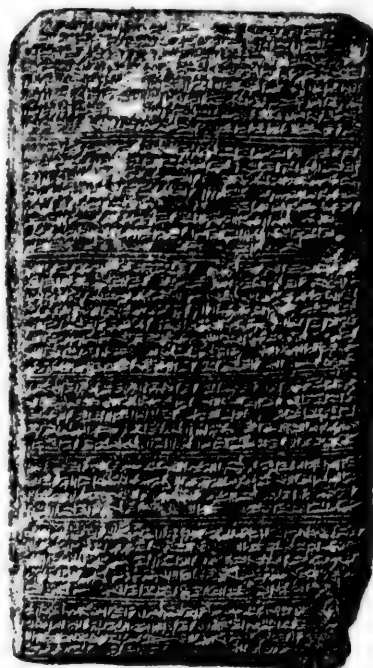


PLATE I. OF THE TEL-EL-AMARNA TABLETS,
discovered in 1888, as referred to in page 39.

the "mice that mar the land" are mentioned, we infer at once that Dagon must have been a god who guarded the corn which the mice destroyed, and hence the meaning of the passage becomes clear. Any person who has had experience of the destruction caused by a profusion of mice among unthrashed grain will have no trouble to understand why the Philistines were so anxious to return the ark with the trespass offering of the golden mice, in hopes that the

ravages of the little creatures which infested their corn stacks might cease their ravages.

THE FAMOUS SILOAM INSCRIPTION,

accidentally discovered a few years ago, is also another remarkable revelation in support of the accuracy of Bible history, and has led to a series of other similar discoveries of the greatest interest and value. In 2nd Kings xx. 20, it is stated that Hezekiah "made a pool and a conduit, and brought water into the city" of Jerusalem; and in 2 Chronicles xxxii. 30, we read that "This same Hezekiah also stopped the upper water course of Gihon, and brought it straight down to the west side of the City of David." Both of these statements are now fully established, apart from the Scripture narrative.

The Pool of Siloam, which lies in a recess at the southeastern termination of Zion, is fed by a subterranean channel, which was evidently hewn at some period of time through the solid rock which forms the lower spur of the ridge of Ophel, to the Fountain of Gihon, whose waters "rose outside the walls on the sloping cliff which overlooks the valley of the Kidron. The distance between these two points, in a straight line, is about 1200 feet, but the length of the tunnel through which the water flows from the Fountain to the Pool, owing to its many windings, is 1708 feet by actual measurement.

Although this underground water course was known to exist, yet its real existence and connections were made absolutely certain through the indefatigable exertions of Dr. Edward Robinson, of New York, the great pioneer of Palestine Exploration Society, accompanied by Dr. Smith, an American Missionary at Beirut, who had the hardihood

to creep through the whole length of the tunnel, and that of of Captain Warren, of the same Society, who accomplished the same feat when excavating at Jerusalem. Having thus discovered the tunnel and its connections, the real date and circumstances of its construction have been determined beyond all doubt by the discovery of an inscription engraved on the rocky wall of one of the sides, about sixteen feet from its mouth at Siloam. The discovery of the inscription was made accidentally in this way in 1880: "In the summer of that year some native pupils of Mr. Schick, a German architect long settled in Jerusalem, were wading in the Pool of Siloam, and the part of the tunnel which opens into it, when one of them slipped and fell in the water; on rising to the surface he noticed what appeared to be letters cut in the rock, and accordingly informed Mr. Schick of what he had observed. Mr. Schick visited the spot, and at once saw that an ancient inscription had been found, and had a copy of the engraving made and sent to Europe for decipherment at the earliest date possible. But owing to the fact that the inscription on the rock had been carved below the ordinary level of the water which flowed through the subterranean passage, the characters had thus become filled with a deposit of lime, so that it was impossible to correctly distinguish the letters."

The first intelligible copy of this inscription was made, however, by Professor Sayce in Feb. 1881, who tells the story thereof as follows: "In the winter after the discovery I arrived at Jerusalem, and one of my first visits was to the newly found inscription. To make a copy of it, however, proved to be a more troublesome task than I had anticipated. Not only was it difficult to determine the forms of the letters, owing to the lime deposits, which had equally

filled every crack and crevice in the rock, it was necessary to sit for hours in the mud and water of the channel deciphering them as best one could by the dim light of a candle. It was not until three afternoons had been spent in this fashion that I had the satisfaction of obtaining a text, the greater part of which could be read, and which proved to be a record of the construction of the conduit written in pure Biblical Hebrew."

The inscription consists of six lines, all of which are perfect with the exception of a few letters which have been destroyed by the wearing away of the stone. The following is a correct translation as taken by Professor Sayce :

"[Behold] the excavation ! Now this is the history of the excavation. While the excavators were lifting up the pick, each towards his neighbour, and while there were yet three cubits to [excavate, there was heard] the voice of one man calling to his neighbour, for there was an excess in the rock on the right hand [and on the left]. And after that on the day of excavating the excavators had struck pick against pick, one against the other, the waters flowed from the Spring to the Pool for a distance of 1200 cubits. And a hundred cubits was the height of the rock over the head of the excavators."

The translator of this inscription also states that there is no date or name engraved on the rock bearing this inscription, but unmistakable indications in the style go back to the eighth century before our era, which would bring us to the reign of Hezekiah, and this tunnel was, no doubt, the work of that king. He also adds : "As the word Gihon means 'a spring,' it can refer only to the single spring of water possessed by Jerusalem. It would seem, therefore, that what Hezekiah did was to 'stop' the spring, and in-

roduce water into the city by means of a tunnel which 'ed to a pool in the western side of the 'City of David.' And now at the end of two thousand seven hundred years after its construction this tunnel remains as a silent witness to the Scripture record that Hezekiah, king of Judah 'made a pool and a conduit, and brought water into the city.' "

As it is evident by the inscription that the work of excavating this tunnel was begun at both ends at the same time "the engineering skill exhibited in its construction was of no mean order. When we consider the length of the tunnel, its winding course, and the depth below the surface of the ground at which it had been cut through the solid rock, it becomes pretty clear that the engineers who superintend the work must have had scientific instruments of some kind to guide them." Although the tunnel winds considerably, doubtless for the sake of following the softer lines of the rock, the workmen so nearly met in the middle that the sound of their tools must have been heard by each party as they were about to pass one another at the centre of the aqueduct where the "rib" was evidently broken through by a distance of about two feet only, in order to make the connection.

The following report of Captain Warren's difficult tour through this

POOL OF SILOAM TUNNEL

will give the reader an idea of what it really is. Captain Warren and his assistants entered the rock-cut passage leading from the Virgin's Fountain to the Pool of Siloam from the Siloam end, where the height is sixteen feet, sloping down to four feet, and the width two feet. He reports thus :

"The bottom is a soft silt, with a calcarous crust at the top, strong enough to bear the human weight, except in a few places, where it lets one in with a flop. Our measurements of height were taken from the top of this crust, as it now forms the bottom of the aqueduct, the mud-silt is from fifteen inches to eighteen inches deep. We were now crawling on all-fours, and thought we were getting on very pleasantly, the water being only four inches deep, and we were not wet higher than our hips. Presently bits of cabbage-stalks came floating by, and we suddenly awoke to the fact that the waters were rising. The Virgin's Foun' is a sort of scullery to the Silwan village, the refuse thrown there being carried off down the passage each time the water rises. The rising of the waters had not been anticipated, as they had risen only two hours previous to our entrance.

At eight-hundred and fifty feet the height of the channel was reduced to one foot ten inches, and here our troubles began. The water was running with great violence, one foot in height, and we, crawling full length, were up to our necks in it. I was particularly embarrassed: One hand necessarily wet and dirty; the other holding a pencil, compass, and field-book; the candle for the most part in my mouth. Another fifty feet brought us to a place where we had regularly to run the gauntlet of the waters. The passage being only one foot four inches high, we had just four inches breathing-space, and had some difficulty in twisting our necks round properly. When observing, my mouth was under water. At nine hundred feet we came upon two false cuttings, one on each side of the aqueduct. They go in for about two feet each. I could not discover any appearance of their being passages; if they are, and are stopped up for any distance, it will be next to impossible to clear them out

in such a place. Just here I involuntarily swallowed a portion of my lead-pencil, nearly choking for a minute or two. We were now going in a zig-zag direction towards the north-west, and the height increased to four feet six inches, which gave us a little breathing-space, but at ten hundred and fifty feet we were reduced to two feet six inches, and at eleven hundred feet we were again crawling with a height of only one foot ten inches. We should probably have suffered more from cold than we did, had not our risable faculties been excited by the sight of our fellah in front plunging and puffing through the water like a young grampus. At eleven hundred and fifty feet the passage again averaged in height two feet to two feet six inches, at fourteen hundred we heard the sound of water dripping as described by Captain Wilson, the Rev. Dr. Barclay, and others. I carefully looked backwards and forwards, and at last found a fault in the rock, where the water was gurgling, but whether rushing in or out I could not ascertain. At fourteen hundred and fifty feet we commenced turning to the east, and the passage attained a height of six feet; at sixteen hundred and fifty-eight feet we came upon our old friend, the passage leading to the Ophal shaft, and, after a further fifty feet, to the Virgin's Fount. Our candles were just becoming exhausted, and the last three angles I could not take very exactly. There were fifty-seven stations of the compass. When we came out it was dark, and we had to stand shivering for some minutes before our clothes were brought to us. We were nearly four hours in the water. I find a difference of forty-two feet between my measurements and those of Dr. Robinson; but if he took the length of the Virgin's Fount into account we shall very nearly agree.

“The discovery of a shaft down to the water of the Vir-

gin's Fount threw considerable light upon the object of the rock-cut canals about Jerusalem, as proving them, as had been conjectured by some, to have been for conducting away the refuse of blood from the Temple."

Such is the graphic description of this remarkable subterranean water-course given by Captain Warren, and "is a fair example of the manner in which he and his associates carried on their explorations in under and around Jerusalem—always with great fatigue, and often not unaccompanied by danger."

ANOTHER TUNNEL OF SMALLER DIMENSIONS

and straight course, some distance beneath this one of Hezekiah's, has also been discovered, and corresponds to that referred to by Isaiah (viii. 6) in which "the waters of Shiloah go softly."

As the prophecy of Isaiah was delivered while Ahaz, the father of Hezekiah, was still reigning, this lower tunnel must have been formed at an earlier date than the other, and that the water was already flowing softly through it when the other was built. In the Scripture narrative it is distinctly stated that it was "the upper water-course" or spring of Gihon, known also as the Virgin's Spring, which was "stopped" by Hezekiah, so that the upper source infers that there must have been a lower one then in existence. "It is a remarkable proof of the historical accuracy of Scripture that explorers within the last few years have found what they believed to be the very plug—a plug of stone—with which Hezekiah shut off the waters so that they might be of no advantage to Sennacherib during the siege of the city."

The object with which this upper tunnel of Siloam was

made is obvious. The Virgin's Spring is the only spring of fresh water in the immediate neighbourhood of Jerusalem, and in time of siege it was important that while the enemy should be deprived of access to it, its waters should be made available for those who were within the city."

But, as this spring rose outside the walls, on the sloping cliff which overlooks that part of the Kidron, known as the valley of Gihon, to the west of the city, in order that its overflowing water should be brought into Jerusalem, it was necessary that a long passage be excavated in the rock such as has already been referred to. The spring itself was evidently covered with masonry so that it could be "sealed up" in case of war; and, that it was actually so sealed at the time of Sennacherib's invasion of Judah we are assured by the record in 2 Chronicles xxxii. 3, 4. Here it is stated that at that time Hezekiah "took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city, and they did help him. So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the king of Assyria come and find much water." As to

THE WATER SUPPLY OF JERUSALEM,

it is evident that the spring "Gihon" supplied water to the residents of that portion of Jerusalem known as Zion, or the City of David, at least; but that the water required for the Temple service, and the people in times of emergency, was brought by an underground channel from the highlands to the south of Bethlehem, in the hill country of Judea.

The late Dr. Thompson, author of "The Land and the Book," in describing the "Pools of Solomon" in that region

states, that the aqueduct leading from these pools to the Holy City "passes along the eastern end of the hill of Bethlehem, and thence by numerous windings, to get round the heads of the ravines, it is conducted to Jerusalem. Near that city it is carried along the west side of the valley of Gihon to the north-western end of the lower pool of Gihon, where it crosses to the east side, and, winding round the southern declivity of Zion, finally entered the south-eastern corner of the Temple area, where the water was employed in the various services of the sanctuary."

This statement is supported by the actual facts of the case as they are known to exist to-day. "The temple site at Jerusalem was an enormous plateau of rock nearly a quarter of a mile square, and originally rising about one hundred and fifty feet above the valley on the east. This rock is discovered to be honey-combed with vast cisterns, the largest holding three million gallons, and thirty-five thus far examined having a combined capacity of ten million gallons, sufficient to supply two hundred thousand people with drinking water for a year."

THE POOLS OF SOLOMON,

from which this water supply for the Temple was obtained, are located in a narrow valley between Bethlehem and Hebron, about eight miles north of the latter place. Their dimensions given by Dr. Robinson are—for the first, that most to the east, 582 feet by 207 and 50 deep, the second 423 by 250 and 39 deep, the third 380 by 236 and 25 deep. But they are all narrower at the upper end; the first being 148, the second 160, the third 229 feet broad there. These pools are formed in the native rock. The sides are walls

built up with large regularly-squared stones, and the style of the masonry bespeaks great antiquity. The bottom and sides have been carefully coated with cement. They are supplied with water from the surrounding ravines and mountains, their chief source of supply being a copious spring about forty rods to the north-west, from whence the water is conveyed by an artificial channel many feet below the surface. This spring is said to be Solomon's Sealed Fountain referred to in Song iv. 12. It is also, doubtless, one of those fountains which were without the city, and the aqueduct, from the pools to Jerusalem, was no doubt "the brook that ran through the midst of the land," which Hezekiah stopped in order to cut off the water from Sennacherib. Assuming this to be so, the Sacred record of that event becomes clear as noon-day, and supports the Scripture narrative to the letter.

Another remarkable incident which casts light on an obscure portion of Bible history was the discovery of

THE ROYAL QUARRIES AT JERUSALEM

by Captain Warren in 1852. In that year an entrance was discovered a short distance to the east of the Damascus gate on the north side of the city. Opening by a passage leading to vast subterranean quarries. At first there is presented to the visitor the appearance of a natural cave only, but ere long the steep descent leads to huge corridors which must have been excavated by the hand of man.

In exploring these underground excavations, by the aid of a lighted taper, you are confounded at the depth and extent of the numerous vaults, which run in all directions, forming a labyrinth of extensive chambers, cut in the solid rock, and extending under one side of the city from Bezetha

to Mount Moriah. As you travel through cavern after cavern of these subterranean vaults, to the old city wall in the south-east corner you feel inspired with a deep sense of awe and solemnity. The sombre walls, jagged roof, quaint archways, rubbish mounds, prostrate blocks, sharp precipices, rock-cut steps leading to dismal amphitheatres, and above all, the weird appearance of fantastic shadows cast by the bright rays of the taper you hold in your hand, form a spectacle never to be forgotten.

The whole surroundings of the place indicate that it was once a hive of activity. On every hand you see chisellings and other mason's marks on the surface stones which profusely strew the floor. The work of quarrying stone in this place was apparently effected by the use of a pick-axe with a broad chisel-shaped end. The marks of the cutting instruments are as plain and well defined as if the workmen had just ceased from their labour. On the walls of the chambers are also visible the stains of the smoke of the lamps which were evidently placed in niches cut in the rock to give light to the workers.

The stone seems to be of a soft nature that should be easily worked in its crude state, but which might become hardened by exposure, like that of Malta and Paris. Its colour is nearly white.

The roof of these excavations is supported by massive rock pillars and side ribs which were left standing in the various sections. In the extreme end of the last chamber are blocks of stone but half quarried, and still attached by one side to the solid rock. In one place there is a huge stone partly cut down, but left unfinished. The heaps of chippings which lie about show that the stones were dressed and prepared in the vaults for some *special* work, and the idea that

they were used in the Temple building, is supported by the Scripture record, which states: "And the house, when it was in building, was built of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building (1 Kings vi. 7). In the

**PREPARATION OF THE STONE FOR THE
TEMPLE**

at Jerusalem, being thus hiddenly quarried and dressed in the places far below the area on which the temple stood, there is a signal illustration of the fact, that believers who are "lively stones" in the "spiritual house" beyond the skies, of which the building of Solomon was a type, *must* be prepared by the operation of the Divine Spirit in the quarry of this world, for taking their place in that eternal abode.

Although it is generally believed, and the evidence from the Bible is strongly presumptive, that the stones used in the building of "Solomon's Temple" were brought from Mount Lebanon, yet the sacred historian fails to say so; and the probabilities are that many of them were cut from the quarries beneath the Holy City, which have already been described. One thing in favour of this likelihood is the fact that the mouth of the passage leading to the quarry is but a little below the level of the platform on which the Temple stood, making the transportation of the immense blocks of stone a comparatively easy task. The stone here is also said to be of the same nature as much of that of the Lebanon range, which is a further support of the probability that many of the stones used in the Temple building came from these underground quarries. Be this as it may, however, as the Bible says nothing to the contrary, it is difficult to

believe that the "great stones" such as have been discovered in the lower walls of the old Temple, some of which are said to exceed one hundred tons in weight, were transported from Mount Lebanon.

That the cedar and fir-trees timber used in the Temple building came from Lebanon, there is no ground for doubt, as we are told that Hiram sent it down from Tyre to Joppa in floats, from whence it was taken up to Jerusalem by some means not revealed to us.

Taking the whole matter into consideration, the writer's conviction is that many portions of the Temple walls were constructed of substantial wrought stones obtained in the vicinity of Jerusalem. It is not to be denied, however, that the outer walls of the Temple, erected by Solomon, were of marble blocks. A received authority referring to this matter, states: "Alone and isolated in its grandeur stood the Temple Mount. Terrace upon terrace its courts rose, till, high above the city, within the enclosure of marble cloisters, cedar-roofed and richly ornamented, the Temple itself stood out a mass of snowy marble and of gold, glittering in the sunlight against the half-encircling green background of Olivet." This statement is not out of harmony with the Bible record which states, that David, before his death, had prepared marble, gold, timber, precious stones and much other valuable material for the construction of the Temple, which he left in charge of Solomon with the advice that he might add thereto. It is also stated, in the same connection with this, that David had "set masons to hew wrought stones to build the house of god." This latter statement of the Sacred record leaves no room to doubt that there were many other wrought stones used in the Temple besides those of marble; and it is more than probable, that in the near

future, some inscription will be unearthed, similar to that of the Siloam Tunnel, bearing testimony that the stones which king David set masons to carve for the Temple were cut from the great quarries beneath the Holy City. Meantime, we must await the issue of further research before definite conclusions can be drawn.

Among all the discoveries hitherto made in Bible lands, the ruins of Tyre, Nineveh and Babylon excepted, none are more calculated to bear witness to the truthfulness of God's Word than the saddening desolation manifest in the vicinity of the Holy City, and many other portions of the "Promised Land." The Sacred record assures us that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," also, that "a fruitful land shall be turned into barrenness, for the wickedness of them that dwell therein." These predictions of "God, that cannot lie," are evidently being fulfilled. Jerusalem has indeed been long trodden down by the Mohammedan power, and the site of its "holy and beautiful house," which once graced the summit of Moriah, has long since been desecrated by the erection of the Mosque of Omar, which is one of the chief centres of the Mohametan impostor. The tombs of David, Solomon and other renowned kings of Israel and Judah, have been rifled and desecrated. Mount Zion, beautiful for situation, the joy of the whole earth, with the city of the great king on its north side, is now plowed as a field, in fulfilment of the prediction uttered by Micah, the Morasthite, in the days of Hezekiah: "Thus saith the Lord of hosts, Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest" (Jer. xxvi. 18).

THE WAILING PLACE OF THE JEWS,

near the ruins of their National Temple, is an undying testimony to the assurance given in the Sacred volume, that God shall yet have mercy upon Zion, and that there is a set time appointed to favour her, which shall assuredly come as promised. "When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, who takes pleasure in her stones and favours the dust thereof." Although these promises are undoubtedly of spiritual meaning to the Christian, yet their literal meaning in the experience of God's ancient people cannot be doubted.

As this place of wailing is a sorrowful spot, of special interest to the Christian traveller on his visit to the Holy City, we will, for a few moments, visit it.

It is Friday afternoon, and after winding our way through narrow streets and lanes we reach an ancient wall of 56 feet in height and 150 feet in length, and constructed of 24 layers of stones, each of which range from 12 to 16 feet in length.

On entering the narrow court-yard surrounded by this wall, we find the place filled with men, women and children of the Hebrew family, mourning with all the intensity of their nature, for the desolation that has come upon Zion and the city of their fathers' sepulchres. As this scene is beheld, the "Lamentations of Jeremiah" become a positive reality before our eyes, and we can understand the meaning of the prophet as never before. Here old men and women, whose grief is beyond control, spread out their withered hands on the rough stones of the wall, and, with tears streaming down their cheeks, passionately embrace the stones

worn smooth by the pressure of the lips of countless pilgrims, and cry out in bitterness of spirit as they think of the glories which have long since departed, and the shame and dishonour which has befallen their once honoured and peaceful nation. The scene is a weird and heartrending one, never to be forgotten, as the leading patriarch or rabbi chants the service, with the great book of the law open before him, wailing out his agony, and the people, with tears streaming down their faces, uttering the responses behind the stern gray walls that overlook the scene, and seem to bar the happiness and progress of the Jewish nation forever.

The following is the litany that has been used every week for many generations on such an occasion as this :

LEADER.	RESPONSE.
"For the place that lies desolate,"	" <i>We sit in solitude and mourn.</i> "
"For the place that is destroyed,"	" <i>We sit in solitude and mourn.</i> "
"For the walls that are overthrown,"	" <i>We sit in solitude and mourn.</i> "
"For our great men who lie dead,"	" <i>We sit in solitude and mourn.</i> "
"For the priests who have stumbled,"	" <i>We sit in solitude and mourn.</i> "
"For our kings who have despised him,"	" <i>We sit in solitude and mourn.</i> "

When this last response is repeated, the mourning and beating of the wall ceases, the tears are dried, and the service of wailing is changed to that of hope breaking upon the vision, and the service assumes the form of prayer, thus :

LEADER.	RESPONSE.
"Haste, haste, Redeemer of Zion."	"Speak to the heart of Jerusalem."
"May beauty and majesty surround Zion."	"Ah, turn thyself, merciful to Jerusalem."
"May the kingdom soon return to Zion."	"Comfort those that mourn over Jerusalem."

"May peace and joy abide with "And the branch of Jesse
Zion." spring up at Jerusalem."

This exercise being one of the most saddening, callous must the soul be that could view it without inspiring a sigh or dropping a tear of sympathy for the outcasts of Israel, who meet here from week to week to lament the desolation of Zion, and implore its restoration, which *must* come through that Saviour whom their fathers crucified on Calvary, praying that his blood might be on them and on their children. Having thus said in their hearts to God, "Depart from us," God said to them, "Depart from me." The divorce being complete, till a reconciliation shall take place, *its sad fruits must remain*. That a restoration shall be the case is certain. When "the fullness of the Gentiles shall be come in," their restoration, through an acceptance of the Redeemer, shall be as "life from the dead." (Rom. xi. 15, 25).

That a bright future is in store for the natural seed of Abraham there is no doubt. The promises of God are sure and steadfast as the Eternal Throne, and must be fully verified. If the threatenings of the Almighty, as to the punishment of this people for their rebellion against Him in the breach of the covenant entered into with God at Horeb, by their ancestors, have been executed, have we not good reason to believe that the promises of God as to their restoration to His favour shall also be fulfilled? As this covenant was moral in its nature and of national extent, it was, therefore, *absolutely* binding upon the future posterity of Israel. Of the perpetuity of this covenant we have an assurance in the address of Moses to the people over forty years after their fathers had entered into it. He states: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with

us, even us, who are all of us here alive this day." (Deut. v. 2, 3). The conditions of this covenant on Israel's part are recorded thus: "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." (Exod. xix. 7, 8). Hence, the ratification of this national contract between God and Israel, the obligations of which became at once perpetually binding upon posterity, and could not possibly be abrogated by any act of legislation, or otherwise, that the people of Israel might adopt. It bound the Jewish nation to the faithful observance of the Divine law delivered at Sinai. And, as surely as "The National Covenant of Scotland, and the Solemn League and Covenant of the three kingdoms" entered into by the people of those lands over two hundred years ago, and placed on the Statute Book of the realm, as British law, until the objects contemplated in them should be accomplished, are still binding upon the nation of Great Britain, notwithstanding *the Act Recissory* of Charles II., so surely are the Jewish people yet bound by their covenant with God at Sinai. And, who can doubt that this people who, although "scattered and peeled," have still retained so many of their national characteristics, and resisted the encroachment of every enemy that could be marshalled against them, have a strength and tenacity of purpose, which will be used by Providence in working out in the future, through them, His great designs. Mean and squalid as is their wailing place at Jerusalem, no one can return from a visit there without being saddened by their consecrated grief, and impressed with the possibilities of

such a people when regenerated and redeemed by the Saviour whom they have long rejected. By the prophecies of Jeremiah we are informed that an acknowledgment of their backsliding and a public renovation of their covenant with God, shall take place at the time of their acceptance by God: "In those days, and at that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." (Jer. l. 4, 5).

THE RUIN OF ANCIENT BABYLON,

an illustration of which is given on the following page, is another *faithful* witness to the authenticity of Sacred history. Around few places mentioned in the Bible does there gather such an awesome and weird interest as around the remains of this renowned city, which was founded by Nimrod, the son of Cush, grandson of Ham, and great grandson of Noah, and which Nebuchadnezzar enlarged and beautified beyond conception, as the great capital of the Chaldean monarchy.

As a knowledge of the career of this empire is necessary to the Bible reader, in order to a correct understanding of much of the Old Testament narrative, before viewing the ruins of its capital, we will briefly review its remarkable history:

About one hundred years after the Flood, when men had begun to multiply, and perceive that the natural result of the increase of mankind would be the dispersion and alienation of those who had hitherto formed but one community,



RUINS OF NEBUCHADNEZZAR'S GREAT CITY—BABYLON.

they determined to erect a lofty tower and city, which should serve as a rallying-point and centre of union for their families, and also form the metropolis of an universal monarchy, that would perpetuate their name and fame to all time.

As to the leader of this cunningly conceived enterprise, which would doubtless have been a success for a time, had the Lord not interfered with their plans, by confounding their language, so that they could not understand one another's speech, we may justly infer, from the connecting narrative, that Nimrod was the person. Be that as it may, however, we are informed that the beginning of this great personage's kingdom was at this place, which, on account of the confusion of tongues, was called "Label." Afterwards we learn that it took the name Babylon, and became the capital of Babylonia, and in course of time it became the renowned metropolis of the Eastern World, the grand centre of commerce, art, and wisdom.

On the fall of Nineveh, the Assyrian capital, we are informed that Babylon, which had for centuries declined before the rising power of Assyria, became the Asiatic power, and head of the countries over which Assyria had control. It gained its highest pinnacle of splendour and ambition during

THE REIGN OF NEBUCHADNEZZAR,

the dread monarch in whose hands were the issues of life and death, and who, according to his own declaration, ruled over "all peoples, nations and languages that dwelt in all the earth" at that time ; and whose boastful reverie, while pacing upon the roof of his royal palace, the outlook from which, doubtless, commanded a view of the whole city, was : "Is not this great Babylon, that I have built for the

house of the kingdom by the might of my power, and for the honour of my majesty?" For this expression of haughtiness God, who had given him power and dominion for the purpose of punishing the people Judah, for their idolatry and wickedness, took away his reason, so that he became insane, and was one of the most detestable creatures on earth. His heart was changed from man's to that of a beast. He was driven from men, and his dwelling was with the wild asses and he did eat grass as oxen, till his hairs had grown like eagles' feathers and his nails like birds' claws. After being thus humbled, God restored him his reason and enabled him to realize that he was only a weak mortal like other men, and that the most high God rules in the kingdom of men, and appoints over it whomsoever he will. On restoration to his reason and his kingdom his recorded declaration is this: "Now I, Nebuchadnezzar, praise and extol and honour the king of heaven, all whose works are truth, and his ways judgment, and those that walk in pride he is able to abase." In the life of this great monarch, what a lesson is taught to rulers to "Be wise now therefore, O ye kings; be instructed, ye judges of the earth; serve the Lord with fear, and rejoice with trembling; kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." (Psa. ii 10-12). We here learn that kings and governments are *moral persons*, and must rule in accordance with the requirements of the Law of God, which he hath revealed to us in his Word, or bear the punishment threatened for disobedience.

After the death of this Nebuchadnezzar his son, (or grandson) Belshazzar, made an impious feast to a thousand of his lords, and while he, and his princes, his wives and his concubines, were drinking wine from the golden vessels which

Nebuchadnezzar had taken out of the Temple at Jerusalem, "and praising the gods of gold, and of silver, of brass, of iron, of wood, and of stone," there came the fingers of a mysterious hand and wrote on the wall of the banquet chamber Belshazzar's inevitable doom, which was immediately executed. "In that night was Belshazzar the king of the Chaldeans slain, and Darius the Median, took the kingdom." (Dan. v. 1-5, 30, 31).

According to accepted authority, this Darius was the Cyaxares of profane history, and uncle to the Persian prince known as Cyrus the Great, who had subdued Media and established the great Medo-Persian empire. As Cyrus is accredited as being the real conqueror of Babylon it is evident that Darius, being a near relative—his supposed uncle and father-in-law—acting as general of the Medo-Persian army on that occasion, and after the taking of Babylon, reigned under Cyrus for a time. More light on this matter will doubtless be found when the ruins of Babylon have been fully explored. Meantime we may rest assured that the Sacred record we have of this king shall be fully sustained by the future archaeological research.

At the time of Belshazzar's death the Babylonian empire had risen in grandeur, power, and extent of dominion, surpassing anything in the then known world. Nebuchadnezzar had converted his capital, Babylon, into

THE MOST BEAUTIFUL CITY OF ANTIQUITY.

It was so magnificent that no description could do justice to it. Herodotus, who visited it about 450 B.C., within a century after the departure of the Hebrew captives, while its walls and buildings were, still perfect describes it as forming a square of fourteen miles on each side. The entire city was

surrounded by a deep moat or trench. On the inside of this ditch were double walls, the outer of which—according to the measurement of Herodotus—was 337 $\frac{1}{2}$ feet high and 85 feet thick. On each side of the city these walls were pierced by 25 gates of brass, with their great posts, sills and lintels of bronze, and their bars of iron. These gigantic gates, numbering 100 in all, permitted entrances to the city from north, south, east, and west. In order to strengthen the walls 250 towers were erected at sections supposed to be the weakest parts.

The city was divided by spacious streets crossing each other at right angles, those which led to the Euphrates river, which flowed through the city, being closed with brazen gates, through which access to the wharves was gained. The wharves lined the river along its whole course inside the city. The stream was crossed by a bridge, at each extreme end of which was a royal palace; that at the eastern side of the river being larger and more magnificent than the other. This palace was nearly seven miles in circuit, inclosed by three lofty walls with prodigious towers. The second wall was 300 feet high, the inside one was still higher, and of coloured brick, representing figures and hunting-scenes. The smaller palace on the western side of the river was also surrounded by a lofty wall 3 $\frac{1}{2}$ miles in circumference, and was similarly embellished. These palaces were united by a tunnel passing across under the river, besides their connection by the bridges. In various sections of the city there were

THE RENOWNED HANGING GARDENS,

rising in terraces, far above every surrounding object until their top seemed to touch the clouds. These gardens were

constructed at the base of huge mounds of masonry on which the soil was placed. At an elevation of 300 feet above the level of the streets, full grown trees were transplanted thereon. On the summit of each of these attractive structures was a reservoir, with engine power to draw water from the river, by which the garden was watered in time of drought. Along the terraces shrubs and flowers of the most fragrant odours bloomed profusely. From the trees that crowned the summit came the music of singing birds. The whole was delightful to look upon, and could not fail to fill the beholder with wonder and delight.

Among the renowned structures of Babylon was

THE TEMPLE OF BELUS,

which rose from a base of 600 feet each way, and extended upward about 1000 feet. This temple was of pyramidal form, eight square compartments, or stages, being placed one upon another. A winding ascent, passing round all the stories, led to the platform on the top, on which was a shrine where the god Belus was believed to dwell.

From this brief summary of the extent and splendour of this mighty city, it is clear that Babylon, vast and powerful, defended by the strongest bulwarks, and garrisoned by a numerous population, located in one of the most fertile plains in the world, and standing in the very highway of the world's commerce, might fairly have been expected to last out through all ages, or, if it lost its empire, at least to have retained its existence. Is it not reasonable to inquire, "Why should not Babylon, as well as Damascus, Hebron, Joppa, Jerusalem, be still the abode of men?"

In reply to this inquiry it may well be said that "from the beginning a dark cloud lowered over Babylon; and in

her history a striking lesson is read to the world. She became very great, the full-blown development of confident vanity, the example of what arrogant ambition might grow to, the embodiment of scornful strength, the image of careless security ; the worldly spirit being paramount in her acknowledging even in the heavens no superior. But the judgment of God was travelling on. In her hour of pride inspired prophets foretold her ruin. And the present utter desolation of this mistress of kingdoms continues to deliver the impressive warning that God will bring down the haughtiness of man, and that those that exalt themselves against him shall be abased." He may use them, as he did Nebuchadnezzar, in the punishment of the Jews, as his instruments for a time ; but their day of retribution shall come. We should read the story of Babylon in vain if we did not carry along with us this principle, and see how it knits together the narrative, and vindicates itself in the ultimate catastrophe—"Babylon the great is fallen, is fallen, and shall rise no more at all for ever !"

As to the founding of the great city of Babylon, it is evident, from the Sacred record, that its foundation walls were laid with all the blandishments of selfishness and arrogance.

THE TOWER OF BABEL

was not designed to protect its promoters against another deluge, such as that which swept away the world of the ungodly a century before, nor was it to be the vast temple of some idol. Their whole desire was to glorify themselves by the construction of a gigantic monument and city that would last through all the ages and make for themselves "*a name.*" This, and the grasping of earthly dominion, was their sole ambition. God, who had saved their fathers by

his Providential care, from the great flood, was not in all their thoughts. Let us look for a moment at the circumstances of the case: They had journeyed from that Armenian region near Ararat which has justly been considered the cradle of the human race, and were in the plain of Shinar. This plain of Shinar was formed by the alluvial deposits of the Euphrates and the Tigris, and extended some four hundred miles in width, and was considered one of the richest and most fertile plains in the world. No more suitable place could be found so favourable to their plan. Bricks they could make of the pure clay they found there; and asphalt or bitumen was abundant for cementing their materials together. Being all of one speech and intonation, they could plan and work harmoniously together. With this object in view they began to build their tower, and city that was to cluster around it, to perpetuate their name adown the centuries of time. Doubtless their structure had assumed large dimensions, when "the Lord came down to see the city and the tower, which the children of men builded," and upset their whole designs, by confounding their language and scattering them abroad from thence upon the face of all the earth. Owing to this they left off to complete the city. (Gen. xi. 1-9. Thus, then, the pride of those builders was chastised, and the name settled upon their unfinished work was "Babel."

It is evident, however, that Nimrod, being "a mighty one in the earth" in those days, determined that the beginning of his kingdom should be Babel. And, after adding "Erech, and Accad, and Calneh" to it, as suburbs or neighbouring cities in the land of Shinar, in order to grasp more territory he passed over to Assyria and founded Nineveh as the capital of that kingdom, which in time became the rival of the

Babylonian metropolis, both in extension and magnificence. The people of these cities were cruel, haughty, sensual and overbearing. Both cities having been founded by the same despotic monarch, cradled, as it were, in the same "manger," and the inhabitants of each place manifesting the same nefarious characteristics, when their cup of iniquity was full, they were swept from the earth by the execution of the infinite justice of God, after repeated warnings had failed to effect a reform.

The great city of Babylon, at the time of

BELSHAZZAR'S INFAMOUS FEAST,

was in its glory. But its day of grace being past, its doom sealed, and the time having dawned for the emancipation of Judah's captives—who hanged their harps upon the willows by the streams of Babel, and sat down and wept as they thought upon Zion, which their cruel captors had laid in ruins—its destruction was inevitable.

The utter devastation of Babylon could not be otherwise than effected and God's Word be true. Its fate in all the details had been declared in the most public and emphatic manner by the Hebrew prophets, while the city was in the enjoyment of life and prosperity, as will be seen by a comparison of these declarations with the actual facts of history. Isaiah, who lived "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah," (Isa. i. 1), a hundred years at least before the Medo-Persian invasion of Babylon, prophesied thus concerning it:

"The burden of Babylon, which Isaiah the son of Amos did see. Behold, the day of the Lord cometh, both with wrath and fierce anger, to lay the land desolate; and he

shall destroy the sinners thereof out of it. Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eyes shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch his tent there; neither shall the shepherds make their folds there; but the wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant places: and her time is near to come, and her days shall not be prolonged. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut." (Isa. xlii. 1, 9, 17-22; xlv. 1). This last reference is to the "two-leaved gates" of Babylon, which were left open by some means not revealed to us, during the night of Belshazzar's great revelry, when Darius entered the city.

JEREMIAH'S PREDICTIONS REGARDING BABYLON,

As also written in the days of Nebuchadnezzar, before the destruction of the doomed city, read thus: "It shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the

Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. Prepare against her the nations with the kings of the Medes, the Captains thereof, and all the rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow ; for every purpose of the Lord sha' be performed against Babylon to make the land of Babylon a desolation without an inhabitant. One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end. And Babylon shall become heaps, a dwelling place for dragons, an astonishment and an hissing, without an inhabitant. Yea the wall of Babylon shall fall. Babylon hath caused the slain of all the country. I will do judgment upon the graven images. Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord ; for the Lord God of recompenses shall surely requite. And I will make drunken her princes, and her wise men, her captains, and her rulers, and her mighty men ; and they shall sleep a perpetual sleep, and not awake, saith the King, whose name is the Lord of hosts. Thus saith the Lord of hosts : The broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire, and the people shall labour in vain, and the folk in the fire, and they shall be weary." (Jer. xxv. 12 ; li. 28, 31, 37, 44, 49, 52, 55, 54, 56, 57, 58).

All this ruin fell upon Babylon, as it had been foretold by Isaiah and Jeremiah. After its capture by the Medo-Persians it steadily declined. Ceasing to be the seat of government it took rank among the tributary towns. In order that its strength might be weakened in view of possible insurrection its walls were lowered. According to historical

record the object of its rulers, with the exception of Cyrus and Alexander, seem to have been to render it incapable of successful resistance. After the conquest by Greece, Alexander's ambitious purpose was to restore it to its ancient grandeur, and to make it

THE CAPITAL OF A UNIVERSAL EMPIRE,

after he had conquered the world. But alas, for human ambition when left to its own misguidance ! The mighty "he-goat," or "king of Grecia," seen two hundred years before in Daniel's vision, who was to trample in the dust "the ram" of the Medo-Persian Empire, with its "hundred and twenty-seven provinces, extending from India to Ethiopia," was under control of Jehovah, who is Supreme Governor among the nations ; and having subjugated Persia his work was done, and he died at Babylon, in the horrors of intemperance, at the age of thirty-three, and his great empire was shattered to pieces, so that his plans for the gaining of universal dominion were all defeated.

After the death of Alexander a variety of causes, too numerous to mention here, contributed to the downfall of Babylon. "Ravaged and spoiled for ages, and oppressed in turn by the Persians, the Greek, the Parthian, the Roman, the Saracen and the Turk, the golden city has long since ceased to exist, and nothing remains of it to-day but vast and unsightly heaps of ruins," the outlines of which will be seen by glancing at the picture of its site on page 113. So completely was its magnificence swept off by the besom of destruction that the very site of it was for long a perplexing mystery. But modern investigations have now solved the mystery by the undoubted discovery of what once was Babylon, and satisfactorily show us how the threatened doom was executed.

Viewing these ruins as they appear to-day, and considering what the place once was, well might the question be asked, "Is there any spot on earth which has undergone a more complete transformation?" "The records of the human race do not present a contrast more striking than that between the primeval magnificence of Babylon and its long desolation. Its ruins have been carefully and scrupulously examined by men of unimpeached veracity, and the result of every research is a more striking demonstration of the literal accomplishment of every prediction of God's prophets. Could any prophecies respecting a single place have been more precise, or wonderful, or numerous, or true, or more grandly accomplished throughout many generations? And when we look at what Babylon was, and what it is, and perceive the minute realization of them all, may not nations learn, may not tyrants tremble, and may not sceptics think?"

The site of Babylon is now indeed a desolate scene. The whole region is a wild, arid and dismal desert, untrodden by the foot of man. "It is spurned alike by the heel of the Ottoman, the Israelite, and the son of Ishmael." No inducement could persuade the roaming Arab to pitch his tent amid its ruins for a night, believing them to be the abodes of evil spirits: The king of the forest ranges over it at his pleasure. Hyenas, jackalls and other ferocious beasts and noxious creatures find it a resort adapted to their nature. And, above all, the screech-owl's nightly moan amid its shattered ruins proclaims, in language not to be mistaken, that "The Lord is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." (Jer. x. 10). In addition to this, how appropriate are the words of Isaiah (xl. 8): "The grass withereth, the flower

fadeth, but the Word of our God shall stand for ever !”

The deserved judgments of God, which have been poured out upon Babylon, have also been inflicted upon

HER GREAT COMPEER, NINEVEH,

the grand Metropolis of the Assyrian Empire, which said in her heart, “I am and there is none besides me,” has long since sunk “unto the nether parts of the earth,” as recorded among the visions of Ezekiel (xxxi. 10-17), (which the reader can refer to at pleasure), save a few of its stronghold “funeral piles,” which remain in various sections of a wide pasturage, as silent witnesses to the Bible record that “Nineveh was an exceeding great city,” in which there was “much cattle,” besides its vast human population.

As to the site of this city, it stood upon the eastern side of the river Tigris, some 400 miles north of Babylon, and is given by some authorities as equal in extent to that of Babylon. Its form was of a rectangular parallelogram. It was encompassed by walls of 100 feet high, and so broad that three chariots could drive abreast upon their top. These walls were strengthened by 1500 towers, each of 200 feet in height.

Of the early history of Nineveh comparatively little is known by secular historical records ; but it is evident that its rise to greatness was steadily increasing from the time of its founding by Nimrod until it had reached the zenith of its power under Assur-bani-pal. After the rival kingdoms of Israel and Judah had been established, its sovereigns are set forth in Sacred history as the leaders of mighty armies, and controlling widely extended territories. Among its chief rulers were Shalmeneser, Taglath-Pileser, Asshur-bil-kela, Sargon, Sennacherib and Assur-bani-pal.

This great power was evidently permitted to increase

mightily by the overruling Providence of God for the purpose of uprooting the kingdom of Israel for the idolatry of its people. Soon after the removal of Israel by this power, the work for which it was intended to execute having been accomplished, an overwhelming and irreparable ruin overtook this wicked, treacherous, cruel, idolatrous and arrogant city. The work of ruin was begun by the capture of the city by the Babylonians and the Medes, who sacked it and gave it up to pillage, sword and fire. The destruction was complete, the walls were razed to the foundations, and carried away to build cities elsewhere. After this a cloud of darkness closed over the fortunes of Nineveh, and the site of the renowned city became a matter of doubt as to where the location was, until an accidental discovery made by Dr. Layard, and M. Botta, French Consul at Mosul, in 1845, by the unearthing of an enormous idol figure and some sculptured slabs of gypsum, which led to further explorations; and in a short time the discovery of numerous inscribed tablets, similar to that illustrated on page 19, and many ancient Assyrian sculptures, and other marvellous disinterment of the long-lost memorials of the renowned city, came to light, so that the site of the "great city Nineveh" was no longer a matter of doubt. Dr. Layard states in reference to the discoveries made by himself and M. Botta at Nineveh: "It is more than curious: it is the wise Providence of Him who uncovereth secret things that, in our busy, speculative, superficial age, when men are questioning the truths of his revelation, and, wise in their own conceit, denying his moral government of the worlds he has framed, the earth should, as it were, give forth a voice, reveal the buried palaces of ancient days, and proclaim thereby a fresh attestation to the truths of Sacred Writ."

THE STRONG CITY OF TYRE,

with its impregnable battlements of renown, has long since disappeared forever, as foretold it should by the prophet Ezekiel, two hundred years before its destruction: "Thus saith the Lord God, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea. They shall lay thy stones, and thy timber, and thy dust in the midst of the water. I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God." Ezek. xxvi. 3, 4, 12, 14, 21).

These predictions have all been literally fulfilled. Not a vestige of the "Queen City" is visible but a few huge sea-beaten fragments of the old wall, and piles of granite and marble columns scattered along the shores of the peninsula, which are now used by fishermen as rocks on which to dry their nets.

An attempt has been made to erect a modern Tyre in the vicinity of the old one, but it has proved a miserable failure. As Tyre now is, and has long been, she is God's witness that His Word is true, and shall endure forever. Were that which is now called "Modern Tyre" "powerful and populous she would be the infidel's boast. This, however, she cannot be. Tyre will never rise from her dust to falsify the voice of prophecy. The very veracity of Jehovah stands pledged, or seems to be, to keep it so."

We might refer to the discovery of the remains of Capernaum, Jericho, Samaria, and other cities of Palestine, which have come to nought, in accordance with Divine prediction; but what need of further witnesses than those set forth in the foregoing pages, to substantiate the genuineness of Sacred Story? And, if a perusal of these pages will lead to a more diligent search and study of the Holy Scriptures, and strengthen the faith of the weak believer, and remove the doubt of the sceptic, the writer shall be amply repaid for the many hours he has laboured in their preparation.

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